



THE SERVER

ADMITTED TO THE ST. JOSEPH HIGH SCHOOL

MINNEAPOLIS, MINNESOTA, ON SEPTEMBER 25, 1927.

ALICE ODELL, GIRL, AGE 16, GRAVES, MINNESOTA, USA.

BORN TO MARY AND JOHN ODELL IN 1911.

EDUCATION: GRAVES HIGH SCHOOL.

INTERESTS: TEACHING, TEENAGE LIFE, YOUTH WORK,

RELIGION: CATHOLIC, ATTENDS MASS DAILY.

OCTOBER 1927

Vol. X

No. 5

ORDER OF THE STAR

J. KRISHNAMURTI,
Head of the Order

Objects:

1. To draw together all those who believe in the presence of the World-Teacher in the World.

2. To work with Him for the establishment of His ideals.

Membership in the Order is open to all who subscribe to its objects. There are no fees for membership in the Order.

There is a Chief Organizer for all International work. The Headquarters of the Order is established at Eerde, Ommen, Holland. The Order exists now in forty-five countries with a National Organizer in each country.

The Badge of the Order is a five-pointed silver star.

Chief Organizer: D. RAJAGOPAL, Eerde, Ommen, Holland.

The Server

OFFICIAL MAGAZINE FOR

THE

ORDER OF THE STAR IN AMERICA

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Members of the Order of the Star are not bound
by the views expressed herein.

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KRISHNAJI

NITYA

J. Krishnamurti

My brother died.
We were as two stars in a naked sky.

He was like me,
Burnt by the warm sun,
In the land where there are soft breezes,
Swaying palms,
And cool rivers,
Where there are shadows numberless,
The bright colored parrots and chattering
birds.

Green tree tops
Dancing in the brilliant sun,
Golden yellow sands,
And blue green seas.

Where the world lives in the shadow of the
sun,
Where the earth is baked dull brown,
Green sparkling rice fields,
Luscious in the slimy waters,
Shining brown naked bodies,
Free in the dazzling light.

The mother with her suckling babe by the
roadside,
The wayside shrine,
A devout lover
Offering gay flowers.
Intense silence,
An immense peace.

He died.
I wept in loneliness.

Where'er I went I heard his voice
And his happy laughter.
I looked for his face
In every passer-by
And asked them if they had met with my
brother,
But none could give me comfort.

I worshipped,
I prayed,
But the Gods were silent.
I could weep no more,
I sought him in all things,
Among all climes.
I heard the whispering of many trees,
Calling me to his abode.

In my search,
I beheld Thee,
O Lord of my heart,
In Thee alone
I saw the face of my brother.

In Thee alone,
O my eternal Love,
Do I behold the face
Of all the living and all the dead.

INTERNATIONAL STAR COUNCIL

Camp-Congress 1927, Eerde, Ommen, Holland
July 29 to August 4, 1927

AGENDA

Friday, July 29: 10:00 to 12:30 p. m.

OPENING ADDRESS BY KRISHNAJI.
A. REORGANIZATION OF THE ORDER.

1. Dissolution of the Self-Preparation Group Service Corps, and other subsidiary organizations.
2. New Objects.
3. New Organization; proposed notification to all members.
4. New Membership Card.
5. Incorporation of the Order.
6. National Organizers and National Star Councils.
7. Special date or dates for meetings.

Saturday, July 30: 10:00 a. m. to 12:30 p. m.

B. MAGAZINES, ORGANIZATION.

1. The new Scheme.
2. *International Star Bulletin.*

Sunday, July 31: 10:00 a. m. to 12:30 p. m.

C. STAR PUBLISHING TRUST

Monday, August 1: 10:00 a. m. to 12:30 p. m.

D. CAMP CONGRESS AT OMMEN.

Speaker: Mr. C. H. Van der Leeuw.

Tuesday, August 2: 10:00 to 12:30 p. m.

E. CENTERS.

1. Star Lands and Gardens.
2. Star Shops.

Wednesday, August 3: 10:00 a. m. to 12:30 p. m.

F. FINANCE.

1. Balance Sheets.
2. New name for Self-Denial Month Collection.
3. International Headquarters & National Headquarters.

Thursday, August 4: 10:00 a. m.

FINAL ADDRESSES BY DR. BESANT AND KRISHNAJI.



STAR COUNCIL *

Opening Address by Krishnaji
July 29th, 1927.

When I went for the first time with my brother to California, nearly five years ago, mission houses were pointed out to us which were built by the Spaniards when they first came there. They were built at regular intervals of a day's walk, and it has been one of my pet dreams for the Order to have such halting-places throughout the world, so that wherever there are people who are searching for truth, for happiness, they will find such a shelter. And all the Spanish priests who were working came once a year to meet with the chief monk at a regular place, and brought the reports of the work they had done during the year, and compared how they had fared, what sorrows and what travail they had met with. In the same way we have met, we have gathered from every part of the world—for this is the most representative gathering we have had within the Order at any time; I think almost all countries are here represented, except perhaps one or two countries of South America—and I do not want to say that you are all welcome because you know that full well. This is your place as well as mine, the Castle and all its grounds are the Headquarters of the Star, and you are here, not as guests but as hosts; and as you have made it possible that this place should be kept up, you are as much hosts as I am, so I do not want you to feel that you are entering into a strange land, but on the contrary that this is a place where we all meet every year bringing good tidings of work done, of enthusiasm, of struggles and of sorrows and

happinesses that we have experienced during the past year. This is a place to which we should come to examine our hearts and purify our minds, so that we shall return with our strength multiplied, so that we can again confront those things that are troublesome, that are worrying.

A year has passed since we last met here; we had our last meeting in this very room, discussing how to further the work, how to help and to keep fluid the organization of the Star; and naturally, as every year passes, there are a great many changes. There are changes within each one of us, and I can speak for myself because I know I have changed completely and got a different vision, a different angle of thought, a greater happiness, more certainty of what I want to do and a greater enthusiasm and a burning desire in my mind and in my heart; so I am sure there is in every one of you the same alteration, the same change, opening up of new vistas of ideas, and a wider horizon of understanding. So also within the Order itself—because the Order is ourselves—we must have changes, for whenever we crystallize into any form, we are sure to die. We have therefore changed the Order inside out, if I may put it in that way, and put forward new ideas, new thoughts, new conceptions, which you will presently hear of and give your opinions on, so that we shall all consider those points together and bring forth something worthy of our consideration.

There is a greater vitality, a greater life—at least so I feel—withing the Order. Perhaps it is because I have got a greater vitality, greater enthusiasm, greater understanding, that I interpret the thoughts and feelings

*This article must not be reprinted in Theosophical, Star or any Sectional, or any other magazines whatever, without permission from the International Editorial Board, *The Star*, Eerde, Ommen, Holland.

of others in the same way; but I am sure that there is throughout the Order a different understanding, a different idea of what the Order should be.

The life of the Order and its organization should not, in my opinion—and I think you will quite agree with me—be kept apart in water-tight compartments. On the physical plane the life must be organized, there must be constructive work so that the life can flow through it, and so it would be a fatal idea that we should consider the organization as apart from the life within. The organization should be, as it were, a gateway and not a barrier. Without an organization we cannot obtain the necessary material things of life, and without life the organization perishes; hence those two must exist together. During the following year and perhaps for many years, as I have personally a great deal to do, my friend Mr. Rajagopal has kindly undertaken the duties of the Chief Organizer for the Order. We are going to work together in consultation, but the responsibility for the organizing will be in his hands; so that whatever troubles, enquiries, criticisms and grumblings you may have, please write to him, and not to me. I know it is rather a large task, but he is quite capable of performing it. I am only saying this because I am going to travel considerably during the coming year—in October to India and then back to California in April—so if you write to me, letters are sure to be delayed; please do not write to me unless it is absolutely necessary. Do not think that I do not want you to write to me; I like to have letters from you all, but do not expect replies. Mr. Rajagopal is going to stay here during the winter—he will probably travel over Europe—and we shall go together to California next Spring.

The next point I should like to mention is that we must keep the Order as flexible as possible throughout its growth in the future, as we have kept it in the past. We want to make the organization of the Order a part of the world, and not outside it. We do not want to create barriers and walls; that is not the purpose of the Order. I personally feel

very strongly that if the members and the National Organizers—because they wear the badge of the Order, a star, whether it is of gold or silver or platinum or diamonds—have the idea that they are different from the outside world, they will not be fulfilling the work of the Order or creating an understanding of its true purpose. We must make the world into Star members of the true type, whether they believe in a particular form of teaching or not. Those things do not matter; what does matter is a new understanding of the purpose of life. You are members of the Star because you intend to bring about a new era, a new understanding of life, of spiritual activity. You must be the centers of such work; you must be the centers of culture, of refinement, of understanding, of simplicity. You must have people round you who will be in touch with the world, who know what is happening in the world—all the new things, in science, religion, art, philosophy. Some of us, at least in certain countries, have made the Star into a very narrow Order. I have friends all over the world who are neither Star members nor Theosophists, and we discuss and talk, but they never think of me as different from themselves.

You think that because you are members of the Star you are different from the world, that you have a greater understanding, and hence that you can teach the world. You can only teach the world really and truly and lastingly if you yourselves have conquered the world and are yet a part of the world. That is to me the purpose of the Order—to give a new meaning and purpose to life.

Now I am going to be personal, with your permission. Last year I was not certain of my goal; I think I can speak of that now, because I am certain. Last year, when I went to America, nearly fifty newspaper reporters bombarded me with questions; they asked me if I was the Teacher. Naturally, as I did not then feel that I was the Teacher, I did not answer. But this year I feel quite different. It has been my dream—my ambition—if I may use that word in its correct sense—it has been my burning desire to es-

cape from all limitations, to arrive at a state in which I could be one with my Teacher, my Guru, my Beloved, or whatever name you like to give Him. Do not quarrel over whether it is the Teacher that you know or that you imagine you know. I had always seen the Teacher at a distance; I was not united with Him because of my own limitations, my own barriers, my own weaknesses—for union means liberation.

But this year there has been a considerable change. I am not saying this—because I want to give authority to my opinions and my ideas, for—as you will see after I have finished—there must be no authority in the Order, no superiority of spirituality, but only of understanding and help. Before last January, I perceived my goal in the distance, far away, unapproachable, but since then I have been able to bring my dream to a culmination. Through great thought, great suffering, great desires, I have been able to unite myself with the Beloved, with the Teacher, and hence my desire is to give you of that Liberation and of that Happiness, to free you from your own limitations, from your own sorrows. Because I have attained Liberation, because I have conquered myself, and become united with my Teacher, with my Beloved, I would, like a charitable person that sees a bird in a cage, open for you the door of that cage so that you will be liberated, so that you will taste the freedom of Liberation, of open skies, of Happiness and of Eternity. I would help you to liberate yourselves, which is no reason that you should—please mark this very carefully—worship the outer form of Krishnamurti. You may give your life, your energies, your enthusiasm, to that Liberation, to that Truth, but not to the form because the form dies—all forms must die—and if you have worshipped the form, if you have clung to the form, built an altar to the form, the form will disappear, it will turn into dust, and all your aspirations, all your desires, will not be achieved. Danger lies in love of the particular instead of love of the universal. And, as I said, because I have found my Liberation and it is well established in me, I would open

the door of your cage, so that you can fly out, walk out, enjoy the open air and attain freedom from all things, from sorrow, from pain, from life and death. That is the only Truth; and because Krishnamurti speaks of that Truth, it does not mean that you should give your life to Krishnamurti—on the contrary, give your life to the Truth. You must devote your life, your enthusiasm, your purpose, your energies to the Truth, and not to the outward form, the shell. For if you give your love or your devotion to the outward form, there will be heresies, there will be dogmas, there will be a new religion and a new cult, which we do not want, which we must not have; and it will be my particular work to see that we do not create a new religion or a new dogma, new creeds or beliefs. Whatever beliefs, whatever ideas you have, must be of your own creation, must be the outcome of your own experience, your own happiness, your own sorrow, your own griefs. Hence there will be no authority except yourself, except your own intuition, which is the result of the experience you have gathered through lives. The outward form of authority must be broken, must be shattered, so that in yourself you will seek Liberation, in yourself you will seek the gates which lead to the Path of Peace. And in developing that intuition, that individual liberation—which means the liberation for all, which means also the culture and civilization of the world—lies the work of the Order. And in helping the individual to develop and attain his freedom, we shall gather round us those who wish to attain Liberation, because it is the nature of men, and of all living things to desire freedom and Liberation. You must become—not disciples of J. Krishnamurti—but disciples of the Truth, of the Beloved. When I am dead, perhaps you will build a temple round me—I hope you will have more sense than that—but you will never build it while I am living. As long as you are giving your devotion and your love to the Truth, you will be alive all the time, and the Order of the Star and all that it stands for will be alive and will keep alive through the ages; but the moment you crystallize, the mo-

ment you build a temple round the Truth, it will die and you will have but the form—only an image which you will garland. I know it is often much easier to have a picture in front of you and worship it; but when the reality comes, you cease worshipping the picture, because the reality is always stirring, always destroying the unreality; and if you have hidden your eyes behind the unreal, behind the form, the reality will destroy the form and make you stand naked, either to be taken to that gate of Liberation or to be caught up again in the transient things of the earth and get burnt.

We must keep away from the possibility of forming a new religion. Who wants new religions? In each one of us there is sufficient strength, sufficient knowledge and intuition to struggle, and the desire to struggle is born within ourselves; and so long as there is this struggle in every one of us, there is unity. The moment there is crystallization, narrowness, there is disharmony, lack of unity; but when we are all sorrowing, struggling to attain the one end there is unity. The river which comes roaring down the mountain has but one aim, and that is to be united with the sea; but if there is no struggle, it will never attain that unity. So long as there is the intense struggle, the longing to attain that sea, the river gathers strength, accumulates all the little streams, and roars down to the sea. So must the individual struggle, suffer, have great anxieties, great worries, or else he will stagnate and wait for other seasons, other rains. Thus in individual liberation lies the liberation of the world; it is then that you can go out and teach the world how to look upon life, how to live a new life, and how to understand Liberation; and that is my purpose. I want you to open your own hearts, so that you may have your own strength to struggle and to attain; and in this there need be no authority, no gratitude to the individual. If you go to a museum and see a wonderful picture, you soon forget who painted it—it is of no value who paints the picture, so long as it gives you inspiration, so long as its beauty gives you enthusiasm.

We all gather here every year with the desire to be fed; it is quite right in a way, because when one person has found what everybody else desires to attain, he can give of it, share it, with others; but you must have immense hearts and great minds, struggling, volcanic minds, in order to arrive at a stage where you can have a calm heart and a tranquil mind. You cannot arrive at that stage suddenly by applying a special formula invented by me; instead, you must have this tremendous desire, this tremendous longing, and then, when one person attains liberation, there is truly happiness all round; because what one person has achieved, like myself, others can achieve, and there lies the beauty. And hence there needs to be no religion, no authority, no formula, but the life that you possess within yourself must be made pure and strong so that you will attain for yourselves that Liberation and that Happiness.

PROCEEDINGS OF THE STAR COUNCIL

The Star Council which met at Ommen during the week preceding the Camp-Congress was indubitably the largest and most representative that has ever gathered. Almost every country in the world—with the exception of a few South American countries—was represented, either by the National Representative or his delegate.

The Head of the Order had issued a special invitation to all his Representatives to come together this year at Ommen, as important questions were to be discussed. How important are the results achieved will be realized when the scheme of the reorganization of the Order is read.

A new *Information for Inquirers* embodying these changes has just been printed and can be obtained from the National Organizer in any country.

RE-ORGANIZATION OF THE ORDER

For sixteen years the *Order of the Star in the East* has existed for the purpose of drawing together all who believe in the coming of

a great spiritual Teacher. The aim of the *Order* was threefold: first, to prepare the world for the coming of the Teacher; secondly, to serve Him when He has come; thirdly, to carry on His work when He has gone.

The first of these objects has been fulfilled: the world knows of the coming of the Teacher. We enter now upon the second phase of the work of the *Order*, that of the service of the Teacher who is in our midst. Obviously, therefore, it becomes necessary that the Objects of the *Order* be changed, so that the vague hope of a future event should give place to the affirmation of a present reality. The *Order* has now been re-formed, and the general scheme is given below.

Constitution and Objects of the Order of the Star

J. KRISHNAMURTI
Head of the Order

Objects

1. To draw together all those who believe in the presence of the World-Teacher in the world.

2. To work with Him for the establishment of His ideals.

Membership in the *Order* is open to all who subscribe to its Objects. There are no fees for membership in the *Order*.*

*Certain National Sections have found it convenient to fix a regular subscription, but this practice is not in any way binding on the *Order* as a whole and is not recommended.

There is a Chief Organizer for all International work. The Headquarters of the *Order* is established at Eerde, Ommen, Holland. The *Order* exists now in forty-five countries with a National Organizer in each country.

The badge of the *Order* is a five-pointed silver star.

The *Order* publishes its Magazine, *The Star*, in several countries simultaneously. A News Bulletin is issued from the Headquarters at Eerde.

The first point to be noted in the scheme of reorganization is the change in the name of

the *Order*. The Star in the East heralds the birth of a Saviour. The risen Star shines over the head of the Teacher of the world.

The second change is that the General Secretary-Treasurer will henceforth be known as the Chief Organizer. There are no other international officials. The National Representatives will be known as the National Organizers.

All members, naturally, will receive a copy of the revised Objects, and will have an opportunity of rejoining the *Order* in its new form, or resigning from it if they do not feel in sympathy with its revised Objects.

Henceforth the work of the *Order* and the efforts of its members, both individual and collective, should be directed towards preparing "to work with Him for the establishment of his ideals" as stated in the new second Object.

INTERNATIONAL SELF-PREPARED GROUP—DISSOLUTION

The following letter, concerning the dissolution of the International Self-Preparation Group, has been sent to all National Organizers to be distributed to every member of the Group. It may seem strange that, at this important moment in the work of the *Order*, the Self-Preparation Group has been dissolved. The life of the Group has been the heart of the *Order* in the past, but now with the Teacher already amongst us we must be very careful not to make ourselves barriers around Him.

July 25, 1927.

Dear Friend,

Krishnaji has decided that the moment has come to merge the INTERNATIONAL SELF-PREPARED GROUP into the ORDER OF THE STAR. *Ananda*, the special magazine of the Group, will therefore not be published, although the first number was ready for the printer.

This decision may at first cause disappointment to the members who have derived much help and inspiration from Krishnaji's messages written for this Group, but that first

thought of sadness will be turned to rejoicing when the reason for this change is realized.

For sixteen years the Order of the Star in the East has been preparing for the Coming of the World-Teacher, and the Self-Preparation Group was an intensification of that preparation. But the days of waiting are now over, for the Teacher is here. We know that the message of Krishnaji is for the world and not only for a select few. Those of us who for some years past have received the special teachings of Krishnaji will now follow his example and turn to the world. We shall realize our link with him in a larger and far more beautiful way by realizing our link with all. We shall still be, as was intended, the heart of the Order, but round that heart there must be no barriers.

The special news of Krishnaji, which was to have appeared in *Ananda*, will now be published in the *International Star Bulletin* to be issued from Eerde, Ommen, Holland.

The Teacher has begun His work, and the form in which His message is delivered may change from year to year. We must be prepared for constant and rapid changes in ourselves and in the Order, and if we can be like the sunflower which keeps its face ever turned towards the sun, we shall not be troubled by any changes but constantly rejoice that the great Life is with us ever remoulding the forms to itself.

Yours,

D. RAJAGOPAL,
Chief Organizer,
Order of the Star.

THE HERALD OF THE STAR — — —

As the days of heralding the Coming are over, it is advisable to change the name and the form of the official Magazine of the Order. From January 1928, the magazine will be known as *THE STAR*. Further, it will no longer be published as one international magazine in the English language, but as one Magazine published separately in many parts of the world in several languages, in order that it may reach a far wider circle of readers.

The detailed scheme of publication is given below.

Material for publication of international importance—such as editorial notes, poems, talks, articles, by Krishnaji, as well as other articles of real interest—will be gathered together at Eerde and distributed from there to all editions of *The Star*. National Editors will, if they desire, and are financially able to do so, add to this International section a National section dealing especially with national problems.

1—NAME OF MAGAZINE.

The name of the magazine is *The Star*.

2—INTERNATIONAL EDITORIAL CENTER.

Eerde, Ommen, Holland.

3—INTERNATIONAL EDITORIAL BOARD, 1928.

J. Krishnamurti, President.
D. Rajagopal, Chairman.
Lady Emily Lutyens.
Professor J. Emile Marcault.
V. C. Patwardhan.
R. L. Christie.
Fenn Germer, Secretary.

4—NATIONAL EDITORS:

Appointed by the President of the International Editorial Board.

5—CONTRIBUTING EDITORS:

The International Editorial Board, the National Editors, and others requested by Krishnaji, will write and collect articles for *The Star*.

6—OWNERSHIP OF MAGAZINE AND PROPERTY:

The ownership of the magazine, and accessory property such as paper, office supplies or equipment, circulation lists, etc., shall belong to the Order and not to individuals.

7—INTERNATIONAL AND NATIONAL SECTIONS:

International copy marked "Important"

must appear as the first section of the magazine, that marked "Optional" and the National material as the subsequent section; but these divisions should not be indicated by any printed headlines.

Articles marked "Important" must be published in the sequence indicated in the Instruction Sheet sent with all copy.

Publication of articles marked "Optional" is left to the discretion of the National Editors.

The National Section is intended to include articles of interest to the country or group of countries concerned.

8—TRANSLATIONS:

The responsibility for the translation of articles rests with the National Editors.

9—COPY DISPATCH-DATE:

All copy will be dispatched from Eerde in one lot, on the same date.

The International Editorial Board will attempt to dispatch copy for each number at least three months in advance.

10—AMOUNT OF COPY:

The average amount of International copy will vary, and the National Editors must be prepared to adjust their national material accordingly.

11—ILLUSTRATIONS:

Illustrations will be sent *in the form of photographs* from which electrotypes or blocks may be made.

12—PUBLICATION DATE:

Copy marked "Important" must be published in the issue of the month indicated.

"Optional" copy, if not published in the month for which it is marked, may be published in a later issue in the National Section.

13—RETURN OF MANUSCRIPTS:

Manuscripts sent to the International Editorial Board from foreign countries will not be returned unless accompanied by *sufficient international-reply-coupons*, as other postage cannot be used in Holland.

14—SECTIONAL MAGAZINES:

All sectional magazines should be discontinued under this scheme.

(Note: This does not mean *The Server*, which is already functioning correctly under this scheme. Ed.)

15—SIZE, COVER, SET-UP:

The cover and the set-up of the several magazines will be determined by the National Editors; but the SIZE will be UNIFORM in all countries—approximately 17 by 24 centimeters, or 6 1-2 by 9 1-2 inches.

16—FORMAT:

In each of the several magazines the following statements must appear prominently:

Constitution and Objects of the Order, Name and address of the National Organizer, General Scheme of Publication of *The Star*, Name and address of the National Editor, Statement of Editorial Responsibility.

17—CHARGES FOR INTERNATIONAL COPY:

A definite charge for International Copy will be made to cover the costs of gathering, editing and supplying the articles; and each local magazine will be required to pay its share.

This charge will be made in the form of an invoice every three months, and must be paid upon receipt of the invoice. Checks or drafts should be made payable to *D. Rajagopal, Chief Organizer, Order of the Star*.

18—FINANCE:

Each local magazine must finance itself.

All profits, as well as all deficits, are solely the concern of the local magazine.

19—SUBSCRIPTION RATES:

Subscriptions rates must be fixed by the National Editor.

20—SUBSCRIPTION SOLICITING:

Subscriptions may be accepted, but not solicited, from outside the area prescribed for the magazine.

21—FREE COPIES:

Three free copies of every issue of the magazine must be sent to: *International Editorial Board, The Star, Eerde, Ommen, Holland.*

22—COMMUNICATIONS AND CORRESPONDENCE:

All letters and manuscripts should be addressed to: *International Editorial Board, The Star, Eerde, Ommen, Holland.*

INTERNATIONAL STAR BULLETIN:

With the dissolution of the *Self-Preparation Group* and the decision not to publish the proposed magazine *Ananda*, a new magazine is called for, to be named the *International Star Bulletin*, which will serve the same purpose, so far as the organization is concerned, as *Ananda* would have done; moreover it will be available to all members of the *Order* and not merely to a few.

One reason which makes necessary the publication of the *Bulletin* is the new policy which is to govern the magazine; another is the rapid growth of the *Order*, and the vital need for keeping members throughout the world in close and constant touch with its developments and with the many other matters of interest that are continually arising. The Camps in Ommen and in Ojai, news about Krishnaji, the publication of his new books, changes in organization, the needs of the *Order*, the movements of lecturers: all these are points of outstanding interest to all members, and there must be a channel for the dissemination of such news and notes.

For these reasons the *International Star Bulletin* is being produced. It will be edited by the Chief Organizer with Mr. Ralph L. Christie as Joint Editor, and will be published at Eerde, Ommen, Holland. The first number will probably appear in October, 1927.

It will be published frequently and sent direct from Eerde to subscribers in any part of the world.

It might be held by some that *The Star* could act as the channel for information to members, but it has been decided not to fill

the pages of that magazine with all the announcements, appeals, and other official communications which have to be circulated among members from time to time. The chief function of *The Star* is to convey Krishnaji's teachings to the world.

In several countries it may be possible to have much, if not all, of the material from the *International Star Bulletin* reproduced and issued as a supplement to *The Star*. In other countries it may be possible to arrange for a local reprint in the language of the country and to have the magazine sent to all members. But these are matters for local adaptations of the main plan.

Some of the features of the *Bulletin* will be:

(a). Notes and notices from International Headquarters.

(b). Information regarding the activities at the International Star Centers at Eerde, Ojai, and Adyar.

(c). Notices of Krishnaji's books and poems as they appear.

(d). Important Star news from various countries.

(e). Personal notes and news of well-known members.

(f). Notices of the publications of the Star Publishing Trust.

(g). Names and addresses of National Organizers.

Members who wish to be kept in close and living touch with the *Order*, and with the central life of the organization, should register their names as subscribers to the *International Star Bulletin*.

The subscription rate will be 4 s. or \$1.00 or Dutch fl. 2.50 per annum, post-paid.

Subscriptions should be registered now and money sent to the Manager, *International Star Bulletin*, Eerde, Ommen, Holland.

All articles, news and communications should be addressed to the Editor, *International Star Bulletin*, Eerde, Ommen, Holland.

THE STAR PUBLISHING TRUST:

The *Star Publishing Trust*, with seven trustees chosen by Krishnaji, was formed at Eerde and legally incorporated in Holland in July, 1926. The ideal which it sets before

itself is to spread the teachings of Krishnaji as widely and rapidly as possible. This ideal could obviously not be realized without the existence of an organization ready to publish with the least possible delay, poems, books, articles, or other matter of importance. The *Trust* is Krishnaji's means of reaching the multitude in all countries.

The *Trust*, in all its branches, will aim at simple effectiveness, at beautiful and artistic work. It is hoped that its influence will be joyous, its management peaceful and pleasant.

During the year 1926 the publications of the *Trust* were very few. *Self-Preparation*, by Krishnaji, was published and sold out very rapidly, also two editions of Professor Wodehouse's pamphlet *The Taking of a Body by the World Teacher*. The *Trust* was also responsible for the publication of *The Kingdom of Happiness*, by Krishnaji, through Messrs. George Allen & Unwin in England, and through Messrs. Boni & Liveright in America.

Admittedly this was a very small beginning, but it has laid the foundations and the *Star Publishing Trust* is now firmly established.

The following books by Krishnaji have recently been published:

At the Feet of the Master—A de luxe edition.

The Pool of Wisdom—Camp Fire Talks of 1926.

Come Away—A special Camp edition of three poems by Krishnaji.

Self-Preparation—A second edition to meet an urgent demand. The book will probably be re-issued when this edition is exhausted.

During the autumn of 1927 the *Trust* will publish the following books by Krishnaji:

The Immortal Friend—A book of poems.

Poems—Two books.

Camp-Fire Talks, Ommen, 1927.

The *Trust* also intends to publish other books by Krishnaji for Christmas 1927, as follows:

The Path—A de luxe edition, as well as a popular edition.

Temple Talks—Addresses given in the Hindu Temple at Adyar.

The last-named will be published by the Indian Branch of the *Trust*, which has just been established in India.

Branches of the *Trust* are being formed in various countries; the one in India, with Mr. Yadunandan Prasad as Representative, has already been organized. Arrangements are being made for the formation of branches in Spain, Holland, Austria, Sweden, and other countries.

A new pamphlet by Krishnaji, entitled WHO BRINGS THE TRUTH? has just been published, and should be read by all members of the Order. It contains an address given to the Star Council on August 2, 1927, at Eerde, Ommen, Holland.

CAMP HERMITAGES:

A magnificent scheme for future developments at Eerde was outlined at one of the meetings of the Star Council. During the present Camp a certain number of permanent huts have been built, not only to serve as residences during the week of Camp, but as quiet places of retreat throughout the year. A development of this Camp idea would make possible the establishment of a permanent Center at Eerde where many could come year after year and throughout the year, whereas at present only a very few can come. It is proposed that small houses or huts, carefully planned and beautifully designed by an expert architect, should be erected in various parts of the estate in sheltered and secluded places which will in no way spoil the beauty of the Estate. They will constitute, in fact, a very wonderful little village, a village of scattered huts—hermitages—in the woods round about the Camp. These huts will be used during Camp and will also enable many more people to attend the annual summer schools than is possible at the present time, when accommodation at the Castle is limited. They will also give an opportunity to members, who wish to retire for a time from the world for study and contemplation, to do so. Later it is hoped that those who are not members will also come, for contemplation and recreation, for peace and solitude. These small houses, which will cost about £100 to build, may be

given by individuals or groups of National Sections, but the donors will have no right in the buildings, except that they are entitled to occupy them during the Camp week. Permission for the use of the huts at other times of the year will have to be asked from the *Order*. The buildings will be the exclusive property of the *Order of the Star* incorporated in Holland.

Krishnaji has stated that his ideal for Eerde is that it should become above all else a center of culture. This idea of Camp Hermitages, if developed, may bring nearer the realization of his ideal.

STAR GARDENS OR LANDS

The conception of Star Lands, first put forward by Dr. Rocke, was excellent; but that idea has unfortunately been somewhat misunderstood in different parts of the world, and hence has led to considerable confusion. Dr. Rocke's original proposal was that plots of land, large or small, should be set aside by the owners for *Star* work, but should not be made over to the *Order* until such time as the *Order* was ready to take over the responsibility for them. The result of the misinterpretation of this suggestion is that plots of land, some in quite inaccessible places, have been given personally to Krishnaji or to the *Order*. These gifts, though prompted by generous thought, have involved him in much trouble. In some countries the *Order* cannot hold property, not being incorporated; neither can Krishnaji, being a Hindu, own land in some countries. And—it should be clearly stated—he does not desire to own land in any country, for, as he said, he is a *Sannyasi* and requires no personal gifts. Neither can the *Order* accept gifts which involve taxation and heavy responsibility. Land, dedicated to the work of the *Order*, must be held by the donor, or by a Board of Trustees; but the *Order*, if it is incorporated in any particular country, may receive such gifts provided the members in that country are able to take the responsibility for taxation, upkeep, and so on. In no case, however, can Krishnaji personally receive it.

STAR SHOPS

In the same way with regard to Star Shops;

if such shops, bearing the name of the *Order*, are opened for the sale of books or as useful means of propaganda, they should be carried on under the direction and on the responsibility of the National Organizer; but in no case should Krishnaji be asked to take any responsibility with regard to Star Shops or other activities undertaken by members. He has his great work to do as a Teacher of the World, and we have no right to burden him with requests for support or advice with regard to individual activities.

FINANCE

The Balance Sheet published in *The Herald* for August was read and approved. Krishnaji expressed his sense of appreciation at the magnificent result achieved by the Self-Denial Fund and the special appeal at the Camp of 1926. The generous response of members has made possible the alterations in the Castle which enabled so many more students to gather at Eerde this year. Furthermore, the addition of electric light and central heating will make residence at the Castle during the coming winter months less of an ordeal than it has hitherto been. The Representatives present congratulated the architect and those responsible for the alterations in the Castle Wing for the admirable way in which the work had been carried out, to give all the needed accommodation without in any way spoiling the character of the Castle.

MONTH OF OFFERING

It has been decided that the name *Self-Denial Month* shall be changed to *Month of Offering*. The term "Self-Denial" carries with it something of a significance of discomfort and constraint. The word "Offering," on the other hand, signifies joyous giving, and an ideal to which that gift is offered. This name will far more approximately represent the true spirit in which all the members have already responded to the appeal made to them for offerings for the International Fund.

INTERNATIONAL AND NATIONAL HEADQUARTERS

The importance of the International Centers—where thousands of people now, and still more in the future, may come to meet

with Krishnaji—cannot be exaggerated. It will obviously be impossible for the Teacher to visit every place in the world; and only by the creation of International Centers, amid wide spaces, will it be possible for the thousands who will desire to come into contact with the Teacher, to do so. In the future it is hoped that these Centers will be open to the public, as also the meetings held there. At the same time, it is realized that *all* members will be unable, from the force of circumstances, to come to the International Centers, and that for their sakes, as well as for the sake of the public in each country, it would be wise to have something in the nature of National Headquarters.

In his opening address to the Star Council, Krishnaji made a suggestion which is well worth the attention of all National Organizers. He said that when first he had visited California and had been taken to see the Mission Houses (or chapels), erected by the Spaniards when they first came, at distances of one day's march apart, the dream had been born in him that the *Order of the Star* should have such halting-places throughout the world. This is indeed a magnificent conception, and perhaps some day this dream of Krishnaji's will be realized. This does not mean that every country should aim at erecting or renting expensive buildings—on the contrary. The Spanish Missions of California are very simple, and in their simplicity lies their beauty; and the *Order of the Star* should aim both at beauty and great simplicity. These halting-places of the *Order* may be in the form of a forest-hut, of the house or even the single room of an individual, or of a plot of land. These, if truly consecrated to the service of the Teacher—which is the service of the world—might form a very beautiful chain of halting-places, where the wanderers may find shelter and the weary be at rest.

STAR COUNCIL ADDRESS

DR. ANNIE BESANT

Friends: We have come to a time in the work of this Order of the most vital importance for the future, and I think that the two virtues which are most needed in each of us—especially in the earlier part of the immediate future—are courage and discretion. Courage, because in the Objects a statement is made likely to provoke much more opposition than the former Objects, where the belief was a belief in the Coming. That belief is now very widely spread over the world outside the Order of the Star. You will find it among the Hebrews, for instance, so that they are again looking for their Messiah; you find it largely spread among the Buddhists, markedly in Burma, where special buildings have been raised for His use—a very practical proof of their expecting Him. They, of course, speak of Him as the Bodhisattva. You will find the same thing spread over great parts of the East, and amongst the believers in Islam they speak of the Last Iman as approaching. So that the mere proclamation of the Coming is one which is not confined to the Order, but is found in many of the religions, the Christian religion among them.

I suppose the very first definite statement of that idea was made several years ago by Edward Irving, and there is a great body in the U.S.A.—Second Adventists—who have a very practical belief in the Coming, and are preparing themselves by pure lives, by abstinence from meat and alcohol, in order to be more ready to welcome the Teacher. Another thing is that while, in a way, courage is less necessary because of this wide-spreading, it is, as a fact, more necessary now than ever, since, in the Objects of the Order of the Star, a definite statement is now made of the presence of the World Teacher in the world; that is a point on which everyone of us should have a very definite and clear conviction, before he signs the Objects as they are now drawn up. And may I say to you here one thing that does not apply to yourselves personally—prob-

ably not at all—but is very important in dealing with the outside world, where you are finding a large number of people disposed to look for the Coming but, when they arrive at the point—necessary eventually—where an individual living among themselves is thus identified with the World Teacher, then there may arise—there will arise in the outer world—a very large amount of difficulty; and the point I wish to put to you is: do not think that, because a person is not at once convinced, because he doubts, not having reached full conviction, he is therefore, in any sense, an alien, a stranger, to us who have been able to get a step further in our conviction.

I may remind you that the Lord Buddha Himself, in speaking to a number of those around Him, among whom were some of his own disciples, pointed out that "You did well to doubt, for it was a doubtful matter"; and then He went on giving the various reasons why people believe. Some believe because of an accepted tradition from the past, some because of what was written in a sacred book; some for other reasons that He mentioned—and He finished up by saying: "When you of your own self know it to be true, then you should believe." In that summing up, there is a point that is almost startling: "Do not believe because I said it." If the Lord Buddha, the Illuminated, could say to His own disciples that it was not a real belief when it was based simply on His statement—He, the very Embodiment of knowledge and truth—then, surely we who have been fortunate enough to recognize the World-Teacher, not so much by the reasoning of the lower mind as by the intuition within us—that is, the God within recognizing the God without—surely we should be very ready to understand that it may be a very difficult thing for people to believe, it may be a very difficult thing to reach a full conviction.

And remembering that and thinking of the Great Example, whose words I have summarized, we can surely do our best to help all those who are around us to reach conviction, less by argument than by appealing to that Divinity within themselves, that Voice

which Krishnaji calls the Tyrant—a very good name, for you cannot silence it; when it is there, you have to obey it, you cannot get rid of it. We must remember that there are people of the outer world, who may not—many of them—have brought with them from their own pasts that unfolding of the God within which may have enabled us to recognize the Lord's presence in His chosen disciple.

I have added to the virtue of courage the virtue of discretion. People who are moved by strong emotions—as they must be under present conditions—are, unless they have trained themselves for a very considerable time in learning what to say by thinking it before they say it, apt to injure the very cause which they love. Discretion is one of the most difficult things to reach, for all those of us whose feelings are strongly stirred. The person will have reached a very high point in evolution who is able to believe intensely, whose feelings are inevitably very, very strongly moved, and who yet remembers that the feelings are not to have their own way uncurbed.

A great Indian scripture says that the feelings are like the horses that draw the chariot and, if the horses run wildly on, the chariot is likely to be wrecked. (The scripture does not say that; I added it).

You want intelligence; you want more than feelings; you want that Voice of the God within speaking, which will at once enable you to use your feelings in order to be active, but will guide them aright so that you may obtain the result at which you aim. A tremendous responsibility is placed in our hands. We have either to help or to hinder the great work which the Head of the Order has laid upon him, and to hinder such a work is one of the most serious injuries we can do to the world He comes to help.

You probably know that I was lately in the United States, and I came across in a paper a statement that in 1909 I had given a lecture in San Francisco on the Coming of the World-Teacher. I did not remember that I had spoken of it publicly so early, but I have since

had a copy sent to me of a similar lecture which I gave in that same year in Edinburgh. Now the reason for that speech was a very definite one; my brother, Bishop Leadbeater, and myself had been told by the World-Teacher Himself that He had chosen the disciple whom He would use when He came.

Therefore, there could never be, obviously, for us, the smallest doubt, the statement coming from Him; but that is not a thing that very many people have had—that direct speech from Himself in His home in the Himalayas. And while one does not venture to think very far as to the methods and manner whereby an all-embracing Consciousness, such as that of the World-Teacher, can use a human body—for you have to remember that the Consciousness of the World Teacher is omnipresent in the world, going out in all directions, a Consciousness that embraces our world, and no one knows how much beyond our world. The very fact that, when He comes, He takes the body of a disciple as His instrument of communication, carries with it the very obvious fact that He cannot come in the Body which he wears in the Himalayas, withdrawn from all contact with the world of men—a body so wonderful, so delicate, so exquisitely made of the very finest matter of the world. One should not say He "cannot come in" if He pleased, but there is one quality in all the Members of the Great Hierarchy, so far as one has been able to see Their lines of action, and that is that They economize Their forces. If the Great Teachers do not live in the world (our world down here), it is because They would have to use such a tremendous expenditure of force to protect Their bodies from all the rough and harsh and cruel vibrations which They would meet down here. (I use this word "economy," (which I have heard Them use); it would be the reverse of economy for Them to come in Their own bodies, even for Those lower in rank than the Lord. I remember that the Guru of Krishnaji—a Chohan, or Head of a Department—saying that, when in the presence of the Lord Mait-

reya, They felt as the very dust under His feet.

Well, if Those who stand where They stand—the seven Chohans who guide the evolution of the world—what about us down here? We should be careful how we speak and how we think. I have made a practice which I have often advised people to follow (those who could), of throwing myself back into the time of the last Coming and seeing how Jesus looked to the people of His day—a man among men, attracting the hearts of the people; by most men loved and admired, disliked by some who were wedded to their own particular forms of thinking and religion, roughly described as the Scribes and the Pharisees, or the Pharisees and the Sadducees. And I learned a good deal from that survey. And if we want, as we all do, to keep this presence with us for the years to come, we need to have that virtue of discretion which leads us not to give unnecessary offence to those who have not had the advantages we have had. We have to remember that the world, after all, judges by what it sees, and if there had been a kind of what we might call a theatrical descent, there would have been a great many people who would have been frightened, and would have believed because they were frightened, not because they were attracted. And so, in presenting this to the outside world, we ought so to present it, as to smooth the way, to make it to them as credible as we can, in order that they may be able to think of the possibility, and then going a step further to the probability, and ultimately to the belief.

There is one useful thing to point out, for instance, that has marked the Coming of the World-Teacher, not only of the Lord Maitreya but also of His great Predecessor who, of course, but the Bodhisattva before He had reached the Illumination; namely, that every Coming of the World-Teacher in the Aryan race has been accompanied by a physical phenomenon—the appearance of a new sub-race, H. P. B. was the first to point that out—in the second volume of *The Secret Doctrine*—and in history we can trace it for our-

selves now, in the history of the past. One learns a good deal by looking back in that way as to one's own attitude of mind, and when in the United States, I have been speaking of the Coming of the World-Teacher, I have had the advantage of being able to point out to my hearers that it is now a definitely recognized scientific fact that a new sub-race is being born, especially in California. Now, to people new to these ideas, that is a little bit of solid ground for them to stand upon. They can see the new sub-type, if they watch the girls and youths belonging to the new sub-race; they will see how different they are in some points, and if you thus give them something they know, it is much easier then to take them on to something they do not know, but which has been over and over again related to the known, and which they can test; in that way, you can help a large number of good people who, when they can find a scientific backing to rest upon, are reasonable enough to see a certain necessary correlation of that fact, and when you tell them that we have already had four of these sub-races, different human types—or five, counting the great Mother Race to which we all belong—then they are ready to listen to an accompanying fact. And the result of such dealing, I noticed in the States, was a very great eagerness to know more. The people there have open minds; they are ready to listen when they find that their own leading scientific men have been busy for years proving the fact that a new type of race has come.

It would be well also, if you care to look back into that Coming, to notice that the World-Teacher who then used the physical body of His disciple, Jesus, did not Himself expound the religion that afterwards was—quite rightly—associated with His name. It seems to me a very reasonable method, seeing that the World-Teacher's teaching has to guide our world for hundreds and thousands of years, that He should not give a number of details as to the religion which would later be founded on it. For worked-out details appropriate to the time at which He comes could not be equally appropriate a couple of thou-

sands of years later. That is why I think the word "ideals" is very wisely chosen in the second Object, for the Ideal, the fixed idea which governs conduct, obviously, does not enter into details but leaves people to think out, to work out for themselves the application of that Ideal to each particular case, as it arises.

Nature works slowly, and the Divine Power works slowly, and the Great Hierarchy which expresses that Will perfectly on earth, also works very slowly as we count time. Impatience belongs to ignorance and the marvellous patience of those Great Workers, who are working out the Divine Plan in the world, is one of the most wonderful things, I think, to realize and as we who are small do well to copy our betters as far as we can, we should also do well to learn a little of both Their discretion and Their patience—a little bit of them—as far as we can, and so give what help we can to that Great One who has chosen our Leader in order to help His world.

It is partly because the time is ripe, and also because you are making these new Objects—quite rightly and properly—to suit the new time that it seems to me that this particular Camp of the Order of the Star is of the most momentous importance to the future. If we can, all of us, be wise, brave, discreet and loving, we shall be giving the very best help we can to the Great Work in which we are privileged to share. All the small things of life are so very, very small when you compare them with the Coming of the Lord, and if we can realize a little of what this means, if we can help our imagination by looking back over the centuries—almost two thousand years have passed since the last Coming—and if we notice how people treasure up what little knowledge they can gain of that last time—there is so little that can be gained from ordinary history (and it is not everyone who believes in clairvoyance—they will presently)—then you will realize the immense thing you have earned for yourselves in the past of not only being born at this time but also of being brought into close relationship with this great event.

And so I say to you quite frankly that I am going to sign these Objects, and that I am partly responsible for the withdrawal of the commentary* as it seemed to me to put a difficulty in the way. I could not sign the commentary as it contradicts the Objects. First you can say you believe He is here, and then you say—not quite as roughly as I am putting it—you need not pay very much attention to what He says; you say you are not bound by anything He says—well, I am. I might not have been wise enough to be so, if I had been there when He came last time (I was not there, as it happened); but, as I am happy enough to be here now and to believe—I can say I know—I shall pay the very greatest attention to the statements He makes. Of course, I do not mean that, if Krishnaji says, "I am going out for a walk," you should take that as some wonderful allegorical statement, as a kind of new gospel. Shri Krishna was once asked by a rather forgetful disciple, the disciple Arjuna, to give to him the *Bhagaavad Gita* over again because he had forgotten it—the conditions were a bit difficult, there was a battle just about to begin. He replied that He could not, because He was in a state of high Yoga at that time. And you have to remember, if you have not studied consciousness very carefully, that different aspects of consciousness show out in people at different times. The supreme truth for us is that the World-Teacher speaks through Krishnaji; that his deliberate statements are the teachings of the World-Teacher, not of—I cannot say not of Krishnaji because he is identified with Him—shall I say, of Krishnamurti? You know that in all metaphysics and philosophies, there have arisen many different opinions founded on subsidiary facts. But the one great fact is the one thing that matters. Do not be foolishly carried away by petty things, but show that you are worthy of your own past. But for that worthiness in the past, you would not be here now, and that which you have won in the past you are going to use now, a great

training for service. That is not a thing for idle dreaming, or for exaggerated talk; but it is a real rising up to the spiritual level, being of service to the world in whatever small a measure, because the Greatest of Servers is with us.

FINAL ADDRESS TO THE STAR COUNCIL*

KRISHNAJI

We have met with each other during the past week, and we have discussed and argued many things in connection with the Star, and we have decided, fortunately for the work, on many ways of doing that work. I think it is of the utmost importance—as I am sure you will agree—that we should meet with each other every year, before the Camp begins, here at Eerde. Because we have discussed, because we have argued, I think we have come to understand a great many things which before remained in darkness, which before were undiscovered; and now that we have come into the light, and discovered for ourselves the truths hidden in darkness, it is wise that as many National Organizers as possible should meet here every year. I hope that you will all go away having perfectly clearly in your own minds the work that you have to do for the year that lies ahead of every one of you; and with that certainty of your own conviction of the truth of life, of the beauty of life, of the intelligence of life, I hope you will go away and convince others, not so much by talking as by living.

Every person must discover the Truth and the reality for himself, and being like everyone else, I began, ever since I was able to think for myself, to question all truths, all ideas, all conceptions of thought, and hence

*NCTE: This article must not be reprinted in Theosophical, Star Sectional, or any other magazine whatever, without permission from the International Editorial Board, *The Star*, Eerde, Ommen, Holland.

*The commentary referred to was a suggested explanatory note about the new Objects.

there was revolt inwardly and I was constantly being dissatisfied. As the waters of the sea are constantly dancing, agitated by every passing wind, so was I agitated by every thought, by every wind of doubt, by every uncertainty; but now that uncertainty, that doubt, has become certainty. I am saying this, not in order to impress my authority, nor in order that you may recognize me as the Teacher, but because it is essential that you should discover for yourselves the Truth, because it is essential that you should be disturbed, and hence, through disturbance, throw aside all the stagnation, throw aside all the old ideas, all the old forms of thought, so that you will have clean waters that shall reflect the heavens. And because I was in doubt, because I was uncertain, I was seeking, I was searching, I was groping, and so was able to discover for myself; and hence what I have will last, what I have found for myself will be eternal, because it is the outcome of my own experience. Hence, with regard to my own understanding, with regard to my own knowledge, with regard to my own desires, I am certain. Because of my uncertainty, now I am certain; because of your own uncertainty, you must become really certain of all things; because whatever you have not experienced, produced out of your own experience, is not yours—it is of another, and hence it will be cut down like a tree. As the forester, the woodcutter cuts down the trees in the forest, so doubt, misfortunes, sufferings, sorrows, and afflictions will come and cut down your hopes. So, if you will recognize the Truth, it must be of your own understanding, it must be of your own intelligence, which is the outcome of your own experiences, and hence what you create, what you produce out of that creation, will be everlasting, will be perpetual. Then, what I shall teach or what I shall say, you will respond to—not because it is an authority that speaks, but because it is your own hearts and your own minds that understand.

What I desire is, not to impose authority from the outside—the authority of my union with the Beloved, the authority of my achieve-

ment, the authority of becoming united with the goal—but that you shall realize for yourselves the truth of that of which I speak, so that you will for yourselves recognize the Truth when you see it. I want to lead you to your own hearts, to your own minds, so that there you will find the Truth, and not outside. But, in order to find that Truth which is within you, which abides in all the peoples of the world, there must be someone who has the experience, who has the knowledge, to guide you. For example: If you were far from this Castle, and a person who knew its whereabouts came along and told you that he knew the shortest path to the Castle, would you continue along the dusty road, would you continue on that road where there are more dangers, perhaps, than on the short route? Would you not follow—not blindly—would you not follow the man that comes and tells you of the shorter route, of the path that will lead you more quickly to your own conviction and hence to your own happiness? And, in attaining that, in marching towards that goal which is your own perfection, which is your own self-realization, there need be no superficial and outward form of authority. When the bud opens to the sun in the morning, it opens because of the warmth of the sun, because it is ripe for it, because it desires to give forth scent to the passer-by. Most people have closed their hearts to the sun, most people are prejudiced in their minds; but when the morning sun comes, the ripe—that is, the experienced, the wise, the people who have suffered affliction—they open their hearts and imbibe the warm airs of that morning sun. But there is no authority; it is a natural instinct, as in the flower, to find the Truth, to abide with that Truth, to establish that Truth in themselves, so that they shall never be apart, never be separated, never distinct from that Truth.

It has been my desire, ever since I was a small boy, to discover and to destroy that separateness that exists, that is so immense, between the beginning and the end, between the seeker and the goal, between the disciple and the Teacher, between the sufferer and the one

that is supremely happy, that is enlightened, that is contented. There was such a difference between myself and the goal—mile upon mile of vast blue sky—but I desired to attain, and little by little, through sorrow, through thought, through conviction, through experience, through desire for knowledge, through desire to clear and purify my own mind and my own heart, I have been able to join the source and the goal, I have been able to become one with the Beloved. And that is the goal for all; because when that is accomplished, when that is attained, then there is happiness. Because you are one with the Eternal, you are one with the Beloved—the name is of no consequence; it is the state, the condition that you dwell in that matters, and not what you call the end, what you call the source. What does matter is that you should bridge the source and the end, so that you should have that eternal peace and that eternal certainty within you; and hence from that eternal peace and that eternal certainty, you will attain Happiness and Liberation, and there need be no conviction of anything except of that attainment. Do you need to be convinced of the beauty of the sunset, of the beauty of a rose, or of a single star in a naked sky, or of the cry of a bird in a still forest? It is there; and those who have the experience of sorrow and have the desire for immense knowledge, they will discover the beauty, they will recognize it, become one with that beauty.

You have to be uncertain, to have these disturbed waters, till you have made yourself certain of your purpose, till you have made yourself absolute in your own convictions; till then there should not be peace, there should not be certainty. You must be agitated as the waters of the sea, and little by little, out of this uncertainty, this agitation, this questing, this demanding, this affliction and sorrow, certainty will be born, and you will be in the haven of the harbor. And for that certainty, you need no recognition, you need no demands, except that you search for and you obtain that end. Hence, my purpose is to develop you in your individual self, so that you shall destroy the self; my purpose is to

develop that Truth within you, so that you will go forth upon the face of the earth and convince others and bring to them that knowledge, that certainty which you have found within yourself. That is the only truth worth possessing, worth searching for, the only knowledge worth attaining. All other knowledge which is not of your own, will be cut down; your opinions, your anxieties, your uncertainties will create, not a barrier, but an agitated condition of the mind and of the heart, which will not produce that which you desire, which is Happiness and Liberation. Before you can attain that, there must be peace, there must be tranquility in your mind and in your heart.

And so, friends, I do not want you to follow Krishnamurti, but I want you to follow your own minds and your own hearts, in which you will find Krishnamurti; because in your own minds and in your own hearts also lives the Beloved, whether you are inexperienced or experienced. The more you are inexperienced, the further away you are from the Beloved; but the more you are experienced, the nearer you are to the Beloved.

RADIO TALK

LADY EMILY LUTYENS

The sixth annual Congress of the *Order of the Star in the East* meets this year for the first time under the direction and inspiration of the World-Teacher, for whom it has been preparing for the past sixteen years. The days of waiting are over, the days of realization have begun.

Throughout these sixteen years the message of the coming of the great Teacher has spread far and wide, so that there is no country in the world today which has not heard the name of J. Krishnamurti. The *Order of the Star* could not by itself thus widely have heralded the coming; it is the co-operation of the Press in every country which has

produced this magnificent result. At least forty million people in America alone have read of Krishnaji and know that he has a message to give to the world. He has begun to deliver that message from this Camp Congress.

The *Order* itself is now organized in forty-five countries and its members are drawn from every nationality, creed and class. The first object for which the *Order* was founded, namely, to proclaim the coming of the Teacher, is now accomplished and the Teacher is here. Under these changed conditions it is fitting that the *Order of the Star in the East* should be reconstructed to express a living present rather than proclaim a future hope. The name of the *Order* has therefore been changed and reads no longer "Order of the Star in the East, but *ORDER OF THE STAR*. The Star in the East stands ever over the cradle of the new-born Saviour; now it shines above the head of him who has grown into the full beauty of manhood. Thus even the change of name implies a change of attitude.

Further, the six principles of the *Order* have been changed to two Objects, the first of which is "to draw together all those who believe in the presence of the World Teacher in the world", and the second to "work with Him for the establishment of His ideals. This second object brings us to a new phase of the work of the *Order of the Star*. If we are to be able to work with the Teacher for the establishment of His ideals, we must try to understand what are those ideals and in order to do this we must enter into the spirit of the Teacher.

The very term, Teacher of the world, must make it clear that He comes to the whole world and not alone to the *Order of the Star* or to any one nation, class, religion or society. The whole world needs His message, and the *Order* exists not to hold back those who would come to the Teacher but to create paths along which they may come more easily. The World Teacher has a task to accomplish today such as no Teacher in the past has had to face. For the first time in the history of

mankind the world is united into one whole by the inventions of modern science, and it is to the whole world that He must speak. By means of steamer and aeroplane it is possible for Him to pass from continent to continent in an incredibly short space of time. By means of the radio millions in the future will at the same time hear His voice; and many thousands have from this Camp already heard him. Through the Press of every nation his written word will be carried to those who may never hear his voice. He might have chosen as the great Teachers of the past, to wander on foot through his native land, followed by crowds of the poor and the ignorant; but because the whole world is in need of his message, it is to the whole world that he must go. But in order thus to bring the Teacher into touch with His world, organization is necessary, and the *Order of the Star* exists to build the framework of that organization.

The Congress which is now holding its meeting in the Camp at Ommen, is in itself a miniature world. The representatives of forty-five different nations are gathered here to meet with Krishnaji and to listen to the message he has to give.

During the past sixteen years Krishnaji has himself been preparing, and now, for the first time, he can exclaim with joyous certainty: "My Beloved and I are one, for I too have sought to welcome Him to His abode in my heart." In the strength of that union he now comes before the world as its Teacher, to begin his great mission, to bring a message of universal appeal to the sorrowing world.

What is it that all men seek, no matter to what nation, class or type they may belong? Surely it is happiness, happiness that is lasting, that cannot be shaken by the passing winds of anxiety and sorrow. This happiness is born from within and does not depend on outer circumstances, and it can only come as men learn to free themselves from the bonds of selfish passions and desires. This is the great Gospel which Krishnaji brings to the world, the message of happiness and liberation. For too long it has been said: Be good and you will be happy; but men have not found happiness

in goodness alone, especially of the negative type. Krishnaji teaches that true happiness will naturally produce goodness, for there can be no true happiness for anyone without self-realization which means the perfect development of all sides of human nature; neither is true happiness possible for anyone at the expense of another.

Krishnaji speaks now with the authority of one who *knows* and no longer with the hope of one who merely believes. He can point the way to Liberation because he himself is liberated, he has entered into the heart of the Beloved.

During the happy days of our Camp-Congress we have met our Teacher face to face. We have experienced the joy of His presence and now, refreshed and invigorated, we go our ways to bear His message of joy to our respective countries. Nearly three thousand people have gathered nightly round the Camp Fire, representing countries as far apart as India and America, Australia and Iceland. From the lips of men and women of the many nations here assembled, the message of Krishnaji will spread round the world. Some will misinterpret that message, no doubt; some will seek to narrow it down and to make of it the dogma of an Order, of a sect; but His living words of power remain, which no one can distort. The reactions of the world to His message will also vary very much; some will hear with curiosity or indifference, but the simple, the suffering, the pure in heart and mind—these will come, as they have ever done in the past, to the feet of the Teacher, to receive at His hands the living waters of life, to hear from His lips the words which will give healing and peace to the suffering sons of men. Some there will be—the few—who will follow Him along that path which leads to liberation, so that they may in their turn become the great lovers and helpers of mankind.

The world today is in travail, seeking to give birth to a new civilization in which "men may brothers be". The old social order has to a great extent been destroyed; revolution and chaos reign in the hearts of men. There

be many to tear down, there be few to build. To the suffering and sorrowing world the call of the Teacher comes:

Because I have found Liberation and intense happiness, because I am the path of peace, I want others to enter on that path. Because I really love, because I have the intense longing to redress people, to save them from their sorrows, I shall go about teaching, I shall wander the face of the earth. Open the gate of your hearts that you may enter into Liberation, so that you will become in yourselves the true redeemers of mankind, so that you will go out and show to the people that are in sorrow and in pain that their salvation, their happiness, their Liberation, lies within themselves.

For many years the world has been waiting, in the winter of its despair, "till the day break and the shadows flee away". War has destroyed the flower of our humanity, leaving in its trail desolate homes and broken hearts. Revolution, anarchy, pestilence and famine have followed, as they ever follow upon the heels of war. Earthquakes, cyclones and floods show that Nature herself is partaking in the tribulations of man.

But out of the darkness of night a new day is breaking over the world: "Lo, the winter is past, the rain is over and gone; flowers appear on the earth; the time of the singing birds is come." Let the sad world cease from its weeping, for the desire of all Nations has come.

From the thousands assembled at Ommen the cry of rejoicing and welcome has gone forth. With summer in our hearts we have met with the Beloved and now to the world we turn to bear the glad tidings of great joy.

By its complex nature the soul may descend and ally itself so closely to the corporeal nature as to exclude a higher life from exerting any moral influence upon it. On the other hand, it can so closely attach itself to the Nous of Spirit as to share its potency, in which case its vehicle, physical man, will appear as a God even during his terrestrial life.

Secret Doctrine.



BIRTHDAY GREETING TO DR. BESANT, OCTOBER, 1, 1927

From the National Organizer

JOHN A. INGELMAN

The Clarion call has gone out: "The World-Teacher is here!" The great expectation on which our Order was founded sixteen years ago has now become a reality.

Now that the tremendous Event is at hand, our waiting must seem very short. Compared with the nearly two thousand year old expectation of Christianity, and that of practically every religion in the world going back into the centuries, it seems like a mere day's long waiting.

The difference in the waiting time is due to the fact that our former Protectors, who acted as John the Baptists in our Order, had definite knowledge. Other proclaimers had only faith and hope.

The joy of this good tiding must fill the hearts of every true Star member almost to overflowing. We write "finis" to one part of our work, that of proclaiming the Coming, and take up the next, offering eager, dedicated joyous service to the World-Teacher.

In the present number of *The Server* you will find extensive details of the proceedings of the Star council, embodying the many and great changes in the organization of the Order. As they are quite explicitly set forth, there is no need for me to elaborate on same.

As soon as the small pamphlet *Order of the Star: Information for Inquirers* reaches us, you will be notified.

The most outstanding change is embodied in our new Objects:

1. To draw together all those who believe in the presence of the World-Teacher in the world.
2. To work with Him for the establishment of His ideals.

I do not think there will be very many members in this country who are not willing to subscribe to these new Objects. Yet we can well understand that those of our members who have not taken much active part in the

work of our Order and have not closely followed our Head's writings, nor seen and known him personally, may hesitate before signing, which is equivalent to rejoining our Order. To such members I would like to say: Do not hastily form an opinion or decision. Wait, and listen to your own inner intuition. Many of you may be helped in this difficulty by reading carefully an address entitled "Who brings the Truth" by our Head, which was delivered at Eerde, the International Headquarters of the Order of the Star on August 2nd, 1927.

I have cabled for two thousand booklets of this most illuminating address, and I hope they will be available at Headquarters about October 1st. I am quoting you a passage here:

"Up to now you have been depending on the two Protectors of the Order for authority, on someone else to tell you the Truth, whereas the Truth lies within you. In your own hearts, in your own experience, you will find the Truth, and that is the only thing of value. That alone will satisfy your afflictions, that alone will clear away your sorrows, and that is why I have got to speak of these things."

I could not say last year, as I can say now, that I am the Teacher; for had I said it then it would have been untrue. Because I had not then united the Source and the Goal, I was not able to say that I was the Teacher. But now I can say it. I have become one with the Beloved, I have been made simple, I have become glorified because of Him, and because of Him I can help. My purpose is not to create discussions on authority, on manifestations in the personality of Krishnamurti, but to give the waters that shall wash away your sorrows, your petty tyrannies, your limitations, so that you will eventually join that ocean

where there is no limitation, where there is the Beloved."

In a supplement inserted in last month's *Server*, you were notified of the present objects of the Order of the Star, as well as the dissolution of the International Self-Preparation Group and the abolition of Star dues.

In regard to the latter, let me again send out an S.O.S. Your Headquarters is carrying a \$5,000 debt secured by mortgage, and is completely without funds to carry on the work. You will appreciate the precarious situation of your Headquarters: suddenly deprived of the income derived from membership dues, which paid practically all current expenses. Still, I am sure we are all happy about the abolition of dues, as our Order, vibrant to the very highest note of spirituality, should not be compelled to rely upon dues. Now the responsibility of keeping our Order as an organization in America rests squarely upon each Star member; but I feel convinced that every member will understand this and joyfully spring forward in assistance now at this our financially critical moment.

In regard to our magazine, may I again ask as many of you as possible to subscribe, so that you may be in touch with all the great Star news and events, to which we now all look forward.

The subscription to *The Server* (*The Star* from January 1st, 1928) from September 1st is as you know, \$3.00, but please send in your subscription *immediately*, as we can print only the exact number for which subscriptions are received. You will not be able to count on securing back numbers, beginning with the October issue of *The Server*.

In next month's *Server* you will find additional reports and addresses from the Ommen Star Camp Congress.

Brothers of the Star, let us all aspire, work and dream for the moment when the Teacher will tread the soil of this our great country. With all my heart do I hope that every one of you will leave no stone unturned to prepare and make it possible, so far as it lies in your power, for yourself, your family and friends, to attend our own Star Camp Con-

gress at Ojai May 21st-28th, 1928. I am sure the Camp Management will gladly accommodate you to the limit possible with regard to the time of payment of Star Camp fee; but send in your registration at once, as they must know how many members to prepare for.

With what intense happiness may we not look forward to that momentous Camp week! Any sacrifice made now or in the future to make our own presence and the presence of our dear ones possible there must fade into insignificance when we behold the Glory of the Beloved face to face. Everyone of us will then come far closer to the understanding and perchance to the realization of the reality in this beautiful poem:

GOD AND I

"I walked with God—God walked with me;
But which was God, and which was me?
Then as we trod, Truth let me see : ,
I live in God—God lives in me."

EVOLUTION

Edwardus

Shall Truth, impaled upon the cross of scorn,
And crushed to earth by platitudes of man,
Lie buried 'mid the funeral pyre of words
Distorted vision fails to rightly scan?

Vain egoism of man's course to take,
Assuming judgeship of Creator's Mind ;
Condemning Nature's evidence revealed,
His handiwork ! Whose Wisdom Truth designed.

What though the clash of words rhapsodic burn
And feed as fagots at the stake of Truth ;
E'en ashes with their elements combine,
While tongue-lashed words reflect but ways uncouth.

Of thought so warped, and caged like some lone bird
Imprisoned there, while beating of the wings,
Against the bars prolongs that yearned release
To soar in flight, which breadth of vision brings.

But, though besmirched by weapons thus, Oh Truth !
Man's wakening dawn, sheathing the sword to vow,
Shall yet revere, through state evolved to see,
And at thy shrine, love's garland deck thy brow.

In triumph to arise with Morning Light,
Aglow to wield the scepter of thy sway ;
In glory of thy beauty all adorned,
Crowned diadem of Wisdom of thy way.

Reality.



Through the Editor's Telescope

MARIE RUSSAK HOTCHENER

BRAIN POWER

A question is asked by a student who is left-handed, and who has a poor memory, whether the fault can be the result of the wrong side of the brain being developed, because she uses the left hand more naturally than the right.

There seems to be some confusion in the mind of the questioner since one cannot imagine either side of a natural brain being "wrong." It is to be supposed she refers to the right and left hemispheres of the brain, which, scientific research has proved, develop unequally in right or in left-handed people. It is common physiological knowledge that the left half of the brain has full command over the right side of the body and *vice versa*. Every movement of an arm or leg is related to the motor brain centers. There is a "speech center" developed in the brain, on the left side in right-handed people and on the right in left-handed people and not until recent years has it been conclusively proved that we had two such speech centers.

It was Professor Frankel of Germany who, some years ago, became interested in the question, when one of his patients lost the power of speech after receiving an injury to the left side of his brain; the patient was right-handed. The learned Doctor put him through a course of training in writing with the left hand which soon completely restored the power of speech.

This and other cases finally aroused the interest of some eminent physicians in Europe and an account of some of their experiments was related in *The Technical Magazine* some time ago. Fortunately I made some notes of them at the time as they may interest the Questioner and other students also.

Such scientists as Manfred Fraenkel and Leopold Katcher, of Germany; Dr. Jackson of London; Dr. Varia Kipani of Belgium, and others, reported interesting results of their experiments.

In the words of Dr. Kipani: "The school of instruction of today is productive of a most deplorable one-sidedness of the child's body, through the exclusive teaching of the right hand only; what might be called a 'pedagogical paralysis' is produced in the child, which in later years, particularly in late adult life, often becomes a true medical paralysis." He was of the opinion that a paralysis of one side of the body of an adult can sometimes be the result of failing to develop equally the right and left sides of the body in childhood.

Dr. Katcher of Germany is equally as positive that the development of both hands would greatly facilitate the action of the brain centers. He states that the child who is so trained "learns his lessons more quickly, comprehends better, remembers longer what he learns, and executes all that he had to do more promptly. Those so trained show themselves in all ways superior to those who have learned the use of only one hand; in short they are twice as efficient." Such pronouncements have brought into existence a new kind of training among children in Sweden, Denmark, London, Konigsberg, and Brussels.

Prot. Van Biervliet of the University of Ghent is of the opinion that we are all of us "lopsided." After making many repeated tests on over two hundred children he found that in normal right-handed people the right ear hears far better than the left and *vice versa*. The same was true of the eyesight in those whose eyes are normal. He later made these tests on thousands of children and

adults. The same was true of the acuity in the sense of touch. His conclusions therefore are that when both hands become equally developed the powers of all the faculties are increased and made more efficient.

It may be of interest to add that he has proved that even though we hear with both ears, see with both eyes, we listen and observe more with the right if we are right-handed and *vice versa*. He is convinced that most individuals are only using one-half of their available brain power.

There are two striking and interesting examples showing how persons were cured of difficulties by cultivating the dexterity of the left hand:

A gentleman whose business called him to Buenos Aires had great difficulty in learning Spanish; in fact he was about to abandon the effort after hours daily of study and application with the aid of a teacher. One day a friend who knew something of psychology and brain processes told him to try writing the language with his left hand. He did so and in one month attained fluency in a language which before had completely baffled him.

Another interesting case was that of a musician, a pianist, who was forced to give up a public career on account of nervousness and stage fright. Through a chain of circumstances he was led to take up the study of the violin. The constant use of his left hand developed some new brain center and completely dispelled his nervousness so that he returned to a public career as a pianist and no longer suffered with stage fright.

Quite recently Dr. Riese of Frankfort-on-the-Main, who has made a comprehensive study of right- and left-handedness has proved that left-handedness is not an indication of mental weakness. He also opines that it is the left hemisphere of the brain that develops in right-handed persons, and *vice versa*. He cites the case of a left-handed painter who, in a post mortem examination, disclosed far more folded and tortuous convolutions on the right side of his brain than on the left. There was also shown an increased amount

of tissue substance on the right side and other anatomical signs of mental efficiency in that part of the brain.

There is the interesting case of Jack Borlase, a man in Salt Lake City, who has written a pamphlet on *The Ultimate Philosophy*, in which he explains how he has cultivated a 100 per cent power of the brain by the use of "mirror writing," which utilizes the forces of both hemispheres of the brain. He says that it dawned upon him suddenly that his ignorance about the use of left-handed writing had caused the right side of his brain to remain undeveloped; he decided to arrange some experiments so that the left hand would write from right to left, and the eyes to read "left-eyedly" we might call it, also from right to left. He recounts some astonishing results in achieving a "balanced brain." He says:

"My first prolonged experiment of the kind mentioned was performed shortly before midnight, at a time when yawns become popular and the springs and the mattress and the covers begin to call. But after an hour's left-handed exertion, night seemed literally to turn into day; and the desire, the need of sleep, was out of the question. 'So, Mr. Brain,' I said, 'you have been fooling the world for ages; you have been rocking it to sleep when work, diligent work, might have been speeding it more swiftly toward its dreamed-of Utopia.' "

Training himself to work with both brain hemispheres, thinking first right- then left-handedly, was no easy job, Mr. Borlase admits. He details his experiences at length. But finally he has achieved what he calls a "balanced brain." He says:

"During the first few weeks of the experiment, I arranged my program so that the work at the office could be done in the orthodox way, that is, with the right hand and the left cerebral hemisphere working in conjunction. I would remain right-handed each day until about half-past four in the afternoon. The next half-hour I would use in shifting and in performing a few left-handed exercises, in getting in trim, as it were. At five o'clock I was ready for another day's work; and five o'clock was quitting time.

"The next few days averaged about ten hours in length. That is, I retired at about three o'clock in the morning, having used the entire ten hours in a left-handed mental condition. No left-handed books were in existence, so I used a mirror and a table lamp, and read in perfect left-handed bliss. Sleepiness did not overtake me until three or four o'clock in the morning. Then I would retire without shifting back to right-handedness. At half-past six, I would get up, but, presto, the right hand and the left cerebral hemisphere solved the sleepy problem; for the latter had had ten hours of sleep and was completely rested.

"I do not mean to infer that the theory needs no proof, but that the proof or disproof of it lies in the experiment itself, just as the coals in the earth at Newcastle. To me, it is a true theory, and feasible, for the reasons which I have outlined. And any one who thinks it is false, not feasible, need only to perform the experiment to determine for himself whether or not his conclusion is a legitimate one. A few minutes of 'mirror' reading will suffice to prove to any one that something out of the ordinary happens to the brain when the from-right-to-left reading takes place. It may take a few hours for the novice to persuade his left hand to manipulate the pencil left-handedly; that is, from right to left and so that the letters, words, or figures written will look 'normal' when viewed in a mirror.

"If the theory is true, the putting of it into practice would, I think, be acceptable to the world at large, to civilization; for it is unlikely that any one would object to having six hours in every twenty-four added to his wakeful period, if the resultant loss of sleep did not make him feel physically unfit."

While we can see that according to the authority of foreign specialists there is considerable foundation for Mr. Borlase's contention, Prof. E. L. Thorndike, R. F. Woodworth, Albert Poffenberger of Columbia University, and some other psychologists, are sceptical of his engaging theories.

There is little doubt that the cultivation of

both hands, and the control of the eyes (and other senses as well), do bring added facility, but just what causes this benefit is still somewhat of a mystery. There certainly is an extension of consciousness in the power of *attention* (the first stage of consciousness), and that is of importance to anyone.

That there is much interest and experimentation with regard to the development of the brains of right- and left-handed people will probably result in throwing some valuable light on this fascinating subject.

WHY WE HAVE COME TO AMERICA

GEORGE S. ARUNDALE

"Why have you come to America?" ask some of our friends, not, I hope, complainingly. The answer is complicated. We have come for many reasons. First and foremost because we have been invited to come, though sooner or later we should have come even if we had not been invited. Second, to learn. We are intensely interested in National and International affairs. We have had much to do with Indian problems, working in the political field for Indian Home Rule, and in the educational field for the revival of the ancient system of Indian education, adapted, of course, to modern conditions. We have traveled all over Europe, studying each country from its own standpoint. We have been for more than a year in Australia. We have learned much of each country's problems. We have endeavored to discover each country's specific mission in the evolution of the world—the note it exists to sound in the universal harmony—the quality of its own individual citizenship and its contribution to world citizenship. We have come to America to try to learn the nature of her destiny, of her contribution to world growth, of the distinctive quality of her citizenship. We have come to learn, too, the nature of the problems that confront

her in every department of human life, and of the extent to which she is constructively meeting them. We come, we hope, with no prejudices, and with a firm conviction that America has a very great part to play in the building of the world's new civilization.

Third, we have come because we are missionaries, missionaries, we venture to believe, of an unusual kind. These are the principal constituents of our mission:

(1) To urge the brotherhood of mankind in all departments of life—in religion through mutual respect; in politics through unselfish patriotism, National and International; in industry through comradeship; in life generally through the realization that service is the truest expression of happiness and freedom.

(2) To repeat the declaration already made in America and elsewhere throughout the world, that our Lord the Christ once again dwells in our midst, and that heed should be paid to His words and life, lest once again He be despised and rejected of men to their own undoing.

(3) To urge America to prepare herself to participate in the foundation of a mighty successor to the Empires gone by—a Commonwealth of America, Britain, Germany, together with an India free within the British Empire as the only safeguard against a color war.

(4) To urge America to turn to ancient Indian educational ideals for the only true solution of the insistent and vital question upon the answer to which true education depends, as to what is a child, whence does he come, whither is he directing his footsteps.

(5) To urge the women of America to participate in the return of womanhood throughout the world to its true calling of noble motherhood, whether physical or that even greater motherhood of which every woman is the messenger—the mighty and all-pervading compassion strong in that power which is born of sacrifice.

These are the main planks in our missionary platform, but there are others more or less subsidiary. We hope to describe the na-

ture of that inner Government of the world of which all outer governments are but feeble and distorted reflections. We hope to speak of that great pathway—called in Christian Scripture the Way of Holiness—the treading of which leads to conscious communion with the great Saviors of the world, and to an ever-growing conscious participation in the true Government of the world. We hope to speak of that religion which is the essence of all the faiths—the religion of our Lord the Sun Who is the Source of all life. We hope also to describe the lives of India's industrial workers, their hardships and their hopes, for we have worked among them for many years and we hope to gain for them American sympathy.

Thus do we come to America to receive much and, perhaps, to give a little. We are world citizens as much as (may we say even more than) British citizens, and our supreme mission is to help a little to that Universal Brotherhood which rises above, while it raises and refines all distinctions of race, creed, caste, class or color. Hence, all that we learn from America we shall use in wiser service wherever we go.

A SUPPLICATION

I turn my face to the sky,
I stretch my arms to the east;
Pour upon me, Oh Master, Thy blessing—
A small fragment of Thyself.
Let me be a channel for the greatest of Thy gifts,
Let me radiate the great love of Thy being,
Let me be the doer of little things:
A smile of love to a lonely soul,
A warm drink to one of Thy cold children,
Kind words; instead of harsh,
Just and loyal, instead of cruel;
Belief in a child's strange story,
Ears for the sorrows of others,
Arms to enfold the one who needs comforting,
Shed the ray of Thy love upon me,
Let me be the doer of Thy little things.

BARBARA PRICE

LETTER FROM MAX WARDALL

August 18, 1927.

Dear Editor of *The Server*:

The Star Congress at Ommen is over and there remain only the fragrant memories of many happy days. I search in vain for clear pictures of the events at Ommen. There were long quiet days at Eerde Castle with Krishnaji, before the Star Camp days of real enchantment in the old castle, with its ancient moat, and miles of mossy woodlands. There are memories of flying deer, leaping hares, graceful heron; of long meditative walks by the banks of clear pools that reflected the grey skies of Holland; then the scene changes; there appear hundreds of white tents in the forests, then trooping pilgrims from the north, south, east, and west, who come joyfully and expectant to hear the message of the Teacher. Some are young and eager, others bent and old. Some footsore and weary, having walked hundreds of miles to reach the Camp. One devotee walked from Bulgaria—a thousand miles away.

Then come memories of the Camp Fire, when Dr. Besant and Krishnaji walked reverently to the huge pyre and set it kindling to the skies. As the flames leap, Krishnaji reads a poem, or speaks wise words into the brooding silence, and then, while the western horizon is still vivid with color, we steal away silently to our tents.

These were days not to be forgotten; but there came a time when like magic the expectant multitudes faded from sight, the white tents were folded away, and silence reigned again in Ommen.

Remembering these days is mainly a recollection of the background, and of a mysterious radiance that was like an invisible light pervading and compelling. I cannot recall the words that were said by the Teacher, but that radiance is ever with me like a soft enchantment.

The everyday world enfolds us now; for on August 18th, with our 30 kilos of baggage, Mr. and Mrs. Robert Logan and I started

with Dr. Besant on her lecture tour of Europe by airplane. We began our flight the afternoon of the 18th. Our itinerary is to include Berlin, Hamburg, Copenhagen, Oslo, Stockholm, Helsingfors, Warsaw, Prague, Vienna, Budapest, Geneva, Paris, and London—all in twenty days, with forty lectures scheduled!

The trip was begun inauspiciously with a day of spattering rain and lowering sky. At the Amsterdam aerodrome our "chariot" awaited us. It was a Hansa Luft Junker monoplane, with three, four hundred horse power engines, and a weight of more than 10,000 lbs. The huge "bird" took the air gracefully and soon the earth lay far beneath like a misty painting. Nothing could be fairer or more smiling than the pastures of Holland, with the sleek cattle, the straw-roofed houses, green with ancient moss, the quaint old windmills, the symmetrical network of canals, with sailboats that ply through meadows and barnyards. It is curious to look down and see a full rigged ship sailing through a garden patch and out across a meadow of waving grass.

We skim above a herd of deer who gaze at us quite unafraid, all the animals watch us with tranquil eyes, save the chickens who run fluttering to shelter, the dread of the predatory hawk still strong upon them.

Our ship is fairly steady, but a heavy wind is blowing, and now and then a qualm grips us when the big plane drops suddenly into an air pocket and rolls about in a series of sickening lurches.

We are due in Berlin tonight at 6:30. The President will give a lecture at 8 o'clock. I am writing this as we skirt the shores of the Zuyder Zee. My eyes are tired. I think I shall sleep. More anon.

Max Wardall.

For like a child sent with a fluttering light
To feel his way along a gusty night
Man walks the world,
Again and yet again the lamp shall be by passion
slain,
But shall not He who sent him from the door,
Re-light the lamp once more and yet once more?
Translated from the Persian by Fitzgerald.

STAR MEETINGS IN CHICAGO

Two very impressive and deeply interesting meetings of the *Order of the Star* were held in Chicago during the recent Convention of the American Theosophical Society.

Those who spoke at these meetings were Dr. Arundale, Mr. Warrington, Bishop Cooper, Rev. Charles Hampton, Mr. Zalk, and Mrs. Hotchener.

A filmed picture of the Ommen Camp of 1926 was shown by Rev. Hampton, and Mr. Warrington explained the pictures. It was much enjoyed by the large gathering of members.

Mr. Warrington also gave a brief but interesting report of the recent Camp at Ommen, and read a most beautiful poem by our Head entitled, "Come Away." He also emphasized the note that Krishnaji is now sounding—liberation, and said that Krishnaji wanted members to understand that it was liberation for oneself only so that one might be of greater service to humanity. Being one with the Beloved meant being one with all that exists.

"During the discussions at Ommen," Mr. Warrington said, "some very important points came up. It was apparently embarrassing on one occasion especially, when a question was put as to who He was who gave the instructions through Krishnaji. Not much was said by him at the time. But one day, all of a sudden, Krishnaji answered the question in a fiery, wonderful, and beautiful talk that has been printed in the little pamphlet, *Who Brings the Truth?* It was a wonderful speech of an idealist, emphasizing that we must look within ourselves for the most beautiful, the most necessary things in our lives, and explained the way the Truth had been and was being given through him. All the different outer forms are just means leading us to find Truth within ourselves. Outer things, ritual, ceremonies, etc., are but passing props to lead up to this one ideal; but at last we must turn to find the Beloved within ourselves."

When Krishnaji gives teachings there is the Christ spirit in his words."

Bishop Cooper spoke feelingly of our duty to the work of the World-Teacher and the importance to each one of us of the opportunity of service which it gave us. He was chairman of the first meeting and Miss Gail Wilson of the second one.

Mr. Louis Zalk dwelt on details of the Star Camp to be held at Ojai next May, outlined his interesting plans, the assistance he required from all Star members, and made a strong and telling appeal for co-operation in making it a great success.

Mrs. Hotchener spoke briefly of the changes in the organization that had recently been decided upon at Ommen. "The fact that there are to be no more dues removes all barriers to joining the Order and thus allows all, rich and poor, to declare faith in, to follow, and to work for the World-Teacher. But it also creates a greater responsibility on our part. It appeals to our honor and sincerity and shows that Krishnaji trusts us. May we be worthy of that trust, and make straight the Path of the World-Teacher in America.

"In this respect let us, in imagination, throw our minds and hearts forward for twenty-five years, and looking back, see if there is ought to regret in our present work, attitude, service, and realization of the *vital present* when the World-Teacher's Advent is a fact."

Dr. Arundale spoke, in part, as follows:

"I only wish, brethren, to employ a few minutes in speaking to you about the Order to which you have the honor to be dedicated. Let us remind you of the choice our Lord has made in each one of you to serve Him, and therefore to serve the world. You are not members of this Order for your personal advantage. You are not members of this Order for the personal benefit you can, and certainly will, derive from it. I do not want you just to listen to the inspiring talks of the Head of the Order, or of his more intimate co-workers, and while listening to those talks rejoice in them only, or be satisfied alone in

them. I notice that some among our brethren here present have tended rather to take that beautiful poem of our Head, to which we have listened for their self-satisfaction, their own peace and comfort, more than as a definite and immediate stimulus to go out and serve Him better, even than so far they may have served Him. There is no value in any way receiving new truth, or appreciating it in anything we may hear, except as we listen intently to it for the moment, and without delay pass it on in our actions, our thoughts, our feelings, and in our service. That poem that you have heard may satisfy you, may help you, but that is of little importance. It is less for your sake that the Lord has come, but more for the sake of those who are still groping in outer darkness, amidst sorrows, griefs, which come to the vast majority of mankind. You have occult knowledge. You have enough of the Truth. He comes to those who have not enough; and your business is not to satisfy yourselves with the Truth, not to gain for *yourselves* those waters of life which are being poured on you, but to become channels, many channels, so that the waters of life coming from the one great source may pass through you into innumerable channels and thence into the world. Without you the work of the Lord cannot be done as it should be done. He needs many channels. He has chosen every one of you to be such a channel. Whatever you may gain, whatever help you may attain, that is but incident to the work you have to do, because it is that work alone which justifies your membership of this Order. As the Lord is to all men, so must you be in humbler way to the few. Some of you know Him face to face. Some of you know, may perchance remember, how wonderfully He is all things to all men in that great Himalayan home of His, in that beautiful part of the world, where His Power flows down upon the mighty plains of India. You know how He is to every member of every faith, all that every member needs for his own growth. You know how, eventually, He meets every individual upon the pathway that that individual is treading. You know how in His infinite

compassion He works on the side of each struggling individual and helps him on his own way. He is Supreme in His majesty. He is sublime in His infinite power and tenderness. You must reflect Him. Whatever you hear from Ommen, all that is said of Him, *that* you must reflect and not merely keep for yourselves. The Light that enters into your heart through these stories of the Lord's Presence in our midst, that Light must pass through you. The glass of your life must be bright, undimmed, so that His Light may pass through it without marring any of its brightness. And so we would exhort you to the draining of all the wonderful things that happen in our midst and to give as freely as you receive. See to it, my brethren, that all you receive you give. See to it my brethren that you hold nothing back, that everything that has inspired you is placed at the disposal of others whose needs may be greater than yours, until eventually you have learned to lose yourselves in the service of the world; for only in losing yourself do you find yourself. Then you find that true liberation which is the apotheosis of perfect service.

A STAR GARDEN

FRANK W. METTLER

At the turn of the road the Master stood—

At the turn of Mount Olivet road—
And looked in pity on the Holy City,
That was soon to shed His blood.

Though His Star shone bright in the dark of the
night,

It was only seen of the Wise.
On Calvary's crest, at the mob's behest,
On the Cross the Master dies.

At a turn of the road, 'midst the mountains of God,

Comes a brooding of peace from afar,

And His Light shines bright, through the dark of
the night,

From a Garden of the Star.

HEADQUARTERS NOTES

Please find below a rough outline of the itinerary of the International Lecturer of the Order of the Star, Mr. Fritz Kunz:

October, 1927—Washington, Montana, Wyoming, Nebraska, Illinois.

November and December, 1927—Oklahoma, Texas, Louisiana, Mississippi.

January, 1928—Mississippi, Tennessee, Alabama.

February, 1928—Florida, Georgia, Virginia.

March, 1928—New York City and vicinity.

April, 1928—Pennsylvania, Ohio.

I would like to ask Star Centers in the different states through which Mr. Kunz tours to do everything in their power to make his lectures to the public at large a splendid success. Mr. Kunz is, as you know, a brilliant lecturer, original and lucid in his style. He fulfills fully the first function of a lecturer by provoking thoughtful attention. Consequently, however varied the opinions of his auditors may be, none of them can ever possibly feel bored, but will be carried along by his enthusiasm, sincerity and wit. The Order of the Star is fortunate in having Mr. Kunz as its International Lecturer. Therefore, I ask that you do not fail to see that people everywhere are given the opportunity of receiving his inspiration and knowledge. Every one of Mr. Kunz's lectures are worthy of being a success numerically, as they always are intellectually and spiritually. Mr. Kunz may be addressed c/o Star Headquarters, 2123 Beachwood Drive, Hollywood, California.

MEMBERS, ATTENTION!

Great confusion is caused at Headquarters by members sending one check covering several donations. We urge them to remember to make separate checks for their generous donations to each fund.

INTERNATIONAL STAR BULLETIN

Subscriptions to the International Star Bulletin should be sent direct to the Manager, *International Star Bulletin, Eerde, Ommen, Holland.*

\$3.00 subscriptions from September 1, 1927 to September 1, 1928 to our national magazine (to be re-named *The Star* January 1, 1928) are now overdue. \$3.00.

Please notify Headquarters immediately whenever you make a change in address, as the postoffice does not forward magazines and we cannot afford to send duplicates.

HOLLYWOOD CENTER

A very fine meeting of the Order of the Star was held at 1801 Garfield Place, Hollywood, Sept. 12th., at which a Star Center was organized according to the new rules of the Order.

Dr. John Ingelman was unanimously and enthusiastically elected President; Mrs. Anna Brinkley, Secretary-Treasurer; and Miss Florence Gill, Publicity Agent.

After a forceful and appealing address, Dr. Ingelman read a new pamphlet, *Who Brings the Truth?* by the Head of the Order, which is an address delivered by Krishnaji at Ommen August 2nd. It made a profound impression, since it is the declaration, so long awaited, that he is the vehicle of the World-Teacher.

Mrs. Marie Hotchner then made a report of two important Star Meetings held at Chicago during the recent Convention of the T. S., described on another page of this issue. She also made an earnest appeal to those present to realize the great need of meeting the heavy expenses of Headquarters, now that there are to be no more dues of the Order. She said that Dr. Arundale had explained at Chicago a very practical method of raising funds for special things, and that it was being used in Australia with much success: Members pledged themselves to send in a definite sum each month, and in this way the officers could count on the financial demands of the work being met.

The idea was taken up with much enthusiasm at this meeting, and a resolution was

passed unanimously that an appeal be made through the Magazine, especially an appeal to all other members and Star Centers, that a definite sum be pledged monthly by each one to the expenses of Headquarters at Hollywood, California.

Dr. Ingelman said that he felt sure the members in all parts of America would respond *generously*, because there were to be no more dues. His statement met a quick response in the one hundred and two members present, for they all said they would give the same sum as the dues anyway, as a contribution to the heavy expenses of Headquarters.

Mr. R. W. Davis suggested that each Star Center, at its meetings, make it a practice always to take up a collection to help defray any expenses of the meeting; then if there were a surplus to send it to Headquarters at the end of each month, as a contribution to the work there. Dr. Ingelman, and all present, thought this a fine suggestion and it was done accordingly. (Star Centers please note this suggestion, and if possible follow our good example.)

It was pointed out that one of our leaders had feared that there might be a falling off in membership when it was learned that each was now required to *rejoin* the Order, and, in doing so, to sign his approval to its new Objects. (Printed on another page.) All present at this meeting expressed their approval of the new Objects, declared their intention to rejoin, and said also that they would renew their subscriptions to *The Server*.

Many pledges to make definite monthly payments to assist the work at Headquarters were also received. On another page of this issue there is printed such a pledge, and all Star members are earnestly requested to remove it, fill in a generous sum, and send it to Headquarters, thus safeguarding the interests of the Order there, as well as showing the sincerity of their devotion to this special department of work for the World-Teacher.

This splendid meeting of our Hollywood Center was brought to a close by all standing and repeating the new *Invocation* of the Order.

STAR CENTERS

I hope all Star members have now organized themselves into one or more Star Centers in their various localities; every member carrying within himself a bright, burning flame of devotion to our Lord; every member more deeply conscious of his far greater responsibility.

Brothers of the Star, we must increasingly realize the wondrous times in which we are living; we must not be merely interested spectators. Let us try to tune in on the glorious song of joy that comes out from the everywhere. In the silence of our hearts that song should be heard. As members of one of Nature's most evolved products—Humanity—consciously and gloriously should we unite in the mighty melodies of Nature's apotheosis of welcome and love to its great Lord! Wherever we go, to our daily duties, to our labor in His Name, soft harmonies of jubilant joy should ever well forth from the innermost recesses of our hearts, and be our inseparable companions. Thus shall we enter the Kingdom of Happiness which leads to liberation, to life eternal.

(J. A. I.)

FROM THE CAMP MANAGER

LOUIS ZALK

The preliminary plan of arrangements of the Star Camp, covering roads, tent areas, water supply, etc., has been approved by our Head. In a cable from Ommen, he asks us to go ahead.

The management will accordingly proceed with the work. Building of roads has already begun, and devoted labor and attention will be given to every feature of the preparation for taking care of the Star Camp Congress to the extent of our strength and means.

The beginning of our work, even in this humble way, is both a joyous and a solemn thing. Surely it is part of a much larger work. Those of us who have vision may perhaps already faintly image the future of Star-

land and its place in the world as a spiritual center. Even at the beginning, we must make every effort to build as our Head wishes. Surely it is a joy to work with him. Perhaps if we earnestly strive, we may also have a glimpse of his vision and feel a portion of his joy.

Thus, as has been previously explained, all who go to the first Star Camp Congress in this country are, by the very fact of this attendance, helping in a work of great moment. They are making history of a particular and ennobling significance.

Announcements will be given in ample time so that our members will be informed regarding transportation, rules and details of the organization which is being built to take care of them when they are at the Congress. The one and only aim of the Camp Management is to discharge its duties in a manner worthy of the Star.

1928 Star Camp

The Camp fee covers eight days of board and camp lodging—the day of arrival, the 21st of May, the day of departure, the 28th of May, and the six days of actual Camp activities. Each person must bring his own blankets, sheets, pillow-cases, towels, plates, cups and cutlery.

The dates for payment of the \$60.00 Camp fee should, if possible, be as follows:

\$10.00	September 1
5.00	October 1
10.00	November 1
5.00	December 1
10.00	January 1, 1928
5.00	February 1
10.00	March 1
5.00	April 1

No refunds can be made under any circumstances.

All remittances should be addressed to Maude N. Couch, Starland, (near Krotone) Ojai, California. Do not send them to Hollywood.

Due to the great financial obligation under which the Star Camp labors, the Management has been obliged to decide on only one form of registration—\$60.00 Camp-attendance.

This will apply equally to those who live entirely in the Camp or who prefer to board or lodge or both outside the Camp.

There will be a special baby Section in charge of competent people, set a little apart so as not to disturb the rest of the Camp. Mothers will naturally sleep with their little ones at the Baby Section. The Camp Management has decided that all babies and children under the age of fourteen years are required to pay only half the Camp fee, or \$30.00.

In a very few special cases, the National Organizer will make exceptions for young people under eighteen years of age.

Only Star members can attend the Camp.

Tents for two persons are the standard. For three or four if desired. Tents for one person, \$5.00 extra.

REGISTRATIONS AND DONATIONS

Star Camp registration fees should be sent directly to Maude N. Couch, Starland, Ojai, Calif., and donations to the Happy Valley Foundation directly to Mr. George Hall, Krotone, Ojai, Calif.

AMERICAN STAR ACTIVITIES

1. General Fund: (Current office and general expenses.)
2. Star Headquarters Fund: (Paying off Hollywood mortgage, and building new Headquarters in Ojai.)
3. Starland Fund: (For paying off notes and mortgage on newly acquired land in Ojai.)

INTERNATIONAL STAR ACTIVITIES

- 1 International Star Fund:
 - (a) The Three Centers—Adyar, Ommen, Ojai.
 - (b) Traveling Expenses.

THE FIELD

RELIGION, EDUCATION, SCIENCE, CHILD WELFARE, PRISON REFORM, HYGIENE,
LEGISLATION, PSYCHOLOGY

EDUCATION

Julia K. Summer,
4132 No. Keeler Ave., Chicago, Ill.

EDUCATION AND THE KINGDOM OF HAPPINESS

Within the shrine of each human heart is the altar of the Most High on which gleams that Divine Spark that makes us one with the Eternal. Hence we are reminded of the necessity of making the "temple, which is the physical body, perfect, strong, and really beautiful. Every gesture, every movement, every action, whether in time of welfare or in time of sorrow, at every hour, every moment of the day, must be refined and beautiful and must represent the temple in which Eternity abides. Therefore you must have this body absolutely clean, beautiful, radiant, so that He who is in your hearts can show Himself through your physical expressions." (*The Kingdom of Happiness*, p. 60.) And again, "You must have perfect cleanliness, perfect health, and you can see the importance of this, you can see why you must have clean and healthy bodies, why you must take care of them, as you take care of a most precious jewel." (*Ibid*)

A sound mind in a sound body is an educational truism universally believed but not universally practiced. Much has been done to demonstrate its truth in a positive way during this first quarter of the twentieth century, for it is a law of nature that business of the child should be to develop physical culture, athletics, the playground, the open-air schoolroom, the school doctor, the school nurse, and the school lunchroom have succeeded each other in rapid succession as necessary parts of an up-to-date school equipment. Yet even these are but mere palliatives as long as the general methods of education are such that their results tend in the negative direction so far as radiant health is concerned.

Progressive reformers in education need to reiterate again and again, whenever opportunity offers, such pronouncements as the following: "The main business of the child should be to develop physically. . . . To have at the dawn of adolescence big lungs, firm muscles, ruddy cheeks, and a scintillating eye is more important than to have the distinction of being first in one's class in the grammar school. To be able to excel in running, jumping, skating, wrestling, and base-ball is far more to be desired in the youth of fourteen than to excel in mathematics and Latin. Crudity of speech at that time is not a stigma, but to be halting in step, pale

and anemic, are sorry handicaps. (*Bolton's Principles of Education*, p. 125.) Dr. Bolton then quotes at length from Tyler's *Growth and Education*, from which the following are excerpts: "Brain and muscle are never divorced in the action of healthy . . . man. They should not be divorced in the education of the child. God has joined them together; let not man by any artificial system put them asunder. . . . The child during its earlier years should be educated far more through its muscles and sense organs than directly through the brain. Hand and eye are now more efficient means of intellectual development than thought or even memory. . . . Before eleven or twelve there are few really mental interests. The higher centers of the brain are not mature enough to crave much exercise. *The child thinks, but must think as a child, not as a man.*" The italics are mine because the charge is often made that reformers who emphasize the physical development of the child underestimate his mental capacity. They do not underestimate. They recognize that it is possible to force his mental development, but that such forcing is always done at the expense of the physical and the mental. Note what Prof. Jennings says on this matter: "Forcing too severe or too long-continued mental activity on the young organism halts the rest of its mental and physical development and lowers its resistance. These effects are not slight and hard to observe; they are the main things that decide health and development of the child. (*Suggestions of Modern Science Concerning Education*, p. 25.)

In thus quoting from the works of certain educational authorities, I do so only to point out the necessity for a reform in methods of teaching the so-called academic studies. All too prevalent still are the methods which hinder the child's normal, healthy, body growth. Our standards for intellectual achievement and emotional control must never be such that they conflict with the attainment of splendid bodily vigor and normal physical growth. During the years when nature concentrates upon physical development, both external and internal, the educator, too, should keep that factor foremost in his theory and practice.

Any complete and satisfactory outline of physical development must take into account several factors that require attention. It is difficult to say which comes first in importance. There is perhaps a slight shifting of emphasis as the child grows older, hence probably the question of food should receive first attention, because it comes first in point of time,

and with the rules of proper diet, good habits in eating must also be developed. Hence no person's education is complete until he learns both the theory and practice of true diet, a diet that changes with age, and one that will refine and not coarsen the body. Correct combinations of food is one of the most important principles of a proper diet. (See *The Dietist*, p.—??)

Next is the need for sufficient exercise to strengthen muscles and sinews, and to give opportunity for the general growth of all the organs of the body. And with this strengthening of muscles must go hand in hand their skilful control to carry out the will of the Inner Ruler. Not mere rough and tumble exercise, but gradual skill in games, athletics, in manual work, in the use of tools, must be acquired, greater delicacy of control being normal only for high school and maturer years.

But, there is still another aspect of this muscular control which deals not only with the acquirement of skill but also with beauty of form and gesture. Not only must the body be strong and healthy but it must be beautiful both in repose and in action. The need for cleanliness is obvious both for the sake of health as well as of beauty. But that "every gesture, every movement . . . must be refined and beautiful," is either not realized, or forgotten, until we emphasize the body as the temple of the Living God.

How shall this grace of movement and beauty of form be cultivated as a part of our educational procedure? Objectively through eurythmics and the drama; and through beautiful surroundings, whose unconscious influence upon the mind, and thus upon the body, is not yet sufficiently emphasized in our educational practice, as witness our unlovely school rooms and surroundings. Music and the dance are as necessary for bodily grace as for aesthetic appreciation. Dramatic work gives opportunity for a wide range of vicarious experience in action which gives the child a more complete control of body than he could otherwise gain in a lifetime. Thus in the preparation, for festivals, of pageants and plays, as well as in the daily work on playground and in schoolroom, lessons may be brought home that will give the child not only a knowledge of but also practice in beauty of bodily expression.

These are the more objective teachings in which the child learns to apply self-consciously the lessons he is learning, without losing his unconscious spontaneity of movement. But there is also a subjective aspect to this growth. The child that is guided rightly in his inner development, gaining that gradual emotional control which shows the development of right attitudes and appreciations, will inevitably express that beauty in his body movements and features. But more of this in a later article.

A perfect physical body—made strong through right food, good habits of eating and proper exercise; made skilful, in the workshop and schoolroom, as well as on the playground, through proper mind

and muscle co-ordination; made beautiful through music and art, as well as through a knowledge of the laws of good health, and above all, through the development of character—this is the physical ideal which *The Kingdom of Happiness* would make real.

THE COUNSELOR

C/o 2123 Beachwood Dr., Hollywood, Calif.

The Counselor wishes to call the attention of its readers to Judge Lindsey's book *The Revolt of Modern Youth*, and to ask them to take especial notice of that observation of Judge Lindsey in which he states that "the home is the very heart of this problem," and that children who have had the *right training* seldom get into trouble.

There are so many of us who wish to know just what this right training is, especially those of us who are following the ideal given us through our Order, that this column has been created to fill this need. We would like to have all parents and children co-operate with us in helping one another with ideas, experiences, or scientific data as well as letters of enquiry for help and information.

Letters of personal problems will be answered privately if a stamped addressed envelope is enclosed for the answer, or unless the question is of such general character that it can be printed in the column without disclosing the identity of the writer. Such a letter is the following:

Dear Counselor:

I wish that you would tell me what to do—I am nearly 17 and I am getting old enough now to judge some things for myself, but my mother does not think so. She won't let me do lots of things the other girls do and she makes me always tell her where I am going; and I have to be home at a certain time or she scolds me. How can I get her to realize that I am old enough to live my own life?

X

Dear Little Friend:

If you could see the letters I have from many, many other boys and girls containing the same question, and could also see the letters I have from anxious mothers about their rebellious children, you would realize that the matter is one of general interest.

You—and when I say "you" I mean all young people with the same problem—are young and full of life, daring and adventure. Much of that gets taken out of us as we advance in years because we find that we always have to pay a price for all that we get, and sometimes the price is too big for the pleasure, so we learn to be cautious. Sometimes we are too cautious, and lose our daring and love of adventure, and joy of life gives way to fear. Then we forget that youth has to learn in the same way we learned, by hard knocks. But if you insist on learning in that fashion you must realize that the

price you pay will often bring sorrow, not only to you, but to those who love you and with whom your life is connected. You cannot disregard this entirely, for even though you put it from your own mind, it will come up in some future time to confront you.

Youth has a way of seeing only its own side. Yet youth is generally more reasonable than adults when reason is presented to it.

Youth is often cruel, also, without knowing it, yet youth can also be touched in the most tender of emotions when the need of it is laid before it rightly.

I feel that you have not had all sides presented to you, or you would see your mother's side also, and the need she has of you and your sympathy. Try with me to see her side, and I will help you to show her your side.

When we were tiny helpless babies, our mothers had to give us all their time, attention, and strength. Day after day, night after night, month after month, year after year that ceaseless attention continued. Individual interests had to be put aside until we grew up and mother could have more time. Mother was forced to be unselfish because our demands upon her were so insistent. Food, sleep, clothes, questions answered, energies directed, and training given; these things filled every minute of her days—for us. All of mother was given unsparingly. A habit of attitude, a sense of ownership, perhaps, was formed. Could we expect her to break that just because we decide all of a sudden that we don't need her any more? The best years of her life, her youthful strength, have been given to us, willingly or unwillingly as the case may be. It is one of the prices she has had to pay for the pleasure of having us. And we all must see to it that it is a pleasure and not a tragedy.

In most cases mothers ask nothing in return except a little love from their children, a little gratitude for their long years of service, for it is a foolish mother indeed who does not face the fact that she must relinquish her children some time.

The trouble is that few mothers know how to train either themselves or their children for this inevitable separation. Life from the cradle to maturity is a process of weaning. The mother weans her baby from the breast when she knows it is time to do so. There are occasionally mothers who through a selfish sentimentality hang onto their babies too long and nurse them long after they have cut their teeth. But most mothers are unselfish and wean their babies because the baby has reached the age when it is right that it should learn to drink from a cup and use a spoon with its own little hands.

Then there is the second weaning, and this is harder for most mothers than the first, for I think every mother who sends her baby to school for the first time is torn between two emotions, the selfish

love that wants to keep her baby a baby to love and fondle and the unselfish ambition that wants to send him forth for his own good. However it is, there is a sort of sacrifice and courage shown at each weaning.

But the third weaning is hardest of all, for the children often precipitate it long before the mother considers it time, just as in your case. This third weaning comes when the children want to "live their own lives." There are a long preparation and many requirements needed for this; it is much like going into a foreign and unknown country without a guide, if needed preparations are not given.

In fact these preparations should be going on all through your life so that the weaning is a gradual one. The school life takes so much of the life of youth, that mothers many times leave all the preparing to the school. This is a mistake, for there is little in school life that gives you the equipment that mother can give you. The trouble is, has she done so?

If she has not, then you will have to get it for yourself as best you can, and HOW you get it depends on how wise you really are. What you need in order to be able to live your own life safely is, first, the ability to stand alone, economically, mentally, and morally. The second is—health.

Economically? That means that you are entirely able to earn your own living, to pay your board whether at home or away from home. To buy your own clothes and care for them.

Mentally? That means that you are really able to think for yourself. That you are familiar enough with the problems of life that you can face them and meet them squarely in all walks of life, commercially and socially. That when you read or hear things discussed you are able to form your own opinion through your own ability to reason and discriminate, not because some one else has told you thus and so.

Morally? That means that you are able to judge right and wrong—not because others have said this is right and that is not, but because you yourself can know what is right and just, for not only yourself, but for you in relation to those about you. For somehow this is the most important phase of right and wrong, the results of our actions upon those about us.

This idea of our relation to others might not seem important to the average young person, but to one connected with the Order of the Star, it must have a great significance, for members of our Order have ceased to live entirely for self, and their relation to others is the vital point of their lives.

If you do not feel economically independent, and do feel equipped in other ways to live your own life, then may I suggest that you cultivate patience until you obtain your entire equipment for independence:

This is not so difficult as it would seem. Scan your life with your mother. Has she not given you the best she had? Suppose her ways are a bit old-fashioned, yet was it not the best she knew? Then do you not owe her a debt of gratitude? I am sure that if you can feel that gratitude deep down in your heart, you will be able to express it.

You will be amazed how your mother's attitude will change toward you under your expression of gratitude. You will look mature and safe to her. She will lean on you more, for whereas no one entirely trusts a rebel, we do trust a pal. And then will be your time to approach her with this bit of reasoning; "Mother, I am getting to the time when I MUST be able to think and act for myself. You may not feel that I am wise enough, but I will never be wise enough if you do not let me practice a bit under your care. Won't you please gradually withdraw your supervision? I want to feel that I can come to you for advice, for help if I need it, but I also want to feel that you will not offer it or force it on me. You have given me enough training. Mother, to enable me to make a start, anyway. You taught me to walk alone when I was a little thing, won't you let me try my own wings now?"

When you realize that you have been the life and joy of your mother's heart for many years and that it requires a sacrifice to part with you, you will not find it hard to love your mother and to be gentle with her—and you will see that the sacrifice leave not a bleeding heart, but a feeling of sacrifice work well done—and it will not be well done if you rebel or are unkind.

Remember too, that although clothes, styles, customs, and ideas may go out-of-date, the requirements of right living and character development are ever the same, and you will have to use your own sense of discrimination to find that which is mere tradition and that which is fundamental in your mother's teachings.

I shall be interested to know your success.

THE SCIENTIST'S UNEASY CHAIR

Herbert Radcliffe, P. O. Box 1253, Hollywood, Calif.

WHAT ABOUT RUBBER?

Rubber has become so universally used in modern life that, like other marvels of Nature, we take its rare properties for granted and without further inquiry. Yet it is a fact that in its combination of rigidity and liquidity it is unique. Certain other materials can be stretched beyond their normal length, but no other material will return to its original position and retain its original strength and other properties as rubber does.

It seems a little amusing to ask the simple question, Why does rubber stretch? Sometimes such questions lead to interesting answers. Dr. J. R.

Katz, a German scientist, made an X-ray exposure of a piece of rubber when stretched. Examined under a microscope, the atoms in it proved crystalline in nature like those in minerals. As this seemed incredible in a plant-substance, Dr. Ernst A. Hauser and Dr. H. Mark, also German scientists, made further experiments and investigations. They found that while some rubber atoms are crystalline, others are liquid in arrangement; the former account for the inherent permanent strength and the rigidity of the material and its tendency to return to and remain in its original form; the latter account for the pliancy and elasticity that permit the substance to stretch. In other words, the "solid" atoms in rubber give it substance; the "liquid" atoms give it "stretchability."

This ponderous explanation of so simple a phenomenon reminds one of a remark that Bishop Leadbeater made during the course of a conversation when he was in America some twenty-five years ago. He said that Science occasionally has a way of giving a profound answer to a question, but that the answer is not quite so profound when it is analyzed. Thus, he said, if you ask a scientist why plant leaves are green, he will reply, "Because there is chlorophyl in them." But if you thereupon consult the dictionary for the word "chlorophyl," you will find that it is "a green coloring matter contained in plants." In other words, leaves are green because they have green coloring matter in them!

And rubber is rubber because it has atoms in it that permit it to stretch, and others that help it to unstretch! If the reader should ask, Is this not a snap judgment? the reply would be, O Death, where is thy sting!

UNIQUE HYDROPHOBIA

A recent news item contained the extraordinary account of a woman who was bitten by a dog, contracted hydrophobia, and died soon after. The amazing difference in her symptoms was that she had long laughing spells (though in great pain), from the effects of the bite, and the physicians were unable to stop them or to understand their cause.

It may seem highly fantastic, but when this item was shown to a profound occult student (no one who knows him will think that this means the unfortunate columnist who occupies the "Scientist's Uneasy Chair"), he remarked that the original forbears of that particular dog (this sounds like a mixed metaphor!), were probably laughing hyenas whose particular taint had thus been transmitted.

FOR DEAFNESS

People are very familiar with the many devices which so happily aid the partially deaf to hear by utilizing electricity by amplifying sound waves through a diaphragm held close to the ear, on the general plan of a telephone receiver. But a new

device, known as the electrophone, renders more permanent aid by massaging the outer ear by electrical vibration applied direct to it. This vibration tends to "limber up" the small bones of the middle ear as well as the muscles which may have become somewhat rigid, as is often the case with those wholly or partly deaf. As it is estimated that twenty per cent of the population have defective hearing, this device should be a boon. *Scientific American Monthly* is our informant.

HEREDITY FROM A NEW ANGLE

The question of heredity has a perennial interest, especially for re-incarnationists. They understand, of course, that the ego or higher predominant consciousness in each individual is the end-product of his many previous lives on earth, and is therefore not the progeny of his present parents. But the instinctual emotional and mental habitudes of the lower consciousness of the personality are expressed through the physical framework which is provided by his parents, and these habitudes qualify to a large extent the consciousness of the ego as it manifests physically. And the part that heredity plays in this is that these habitudes of the personality must to a certain extent be present in one or both of the parents themselves in order for the incoming ego to be attracted magnetically (as well as karmically) to those parents. This is the reason that heredity is such a mystery to science in general. If the ego is an "advanced" one he governs and dominates the physical body deliberately and turns it to his purpose as a server in the world; but if he is unadvanced, the body often turns him to its purpose. At any rate, if it were possible to have an accurate chart (to a certain extent this is the ideal of astrology) showing what traits are transmitted to the personality by parents, and what are alone indigenous to the ego, it might be exceedingly helpful both in the training of children and in the later self-training of adults to be the "captains" of their bodies as well as of their souls, and thus to steer a wise and useful course in the voyage of service to others.

These thoughts are casually evoked by some ingenious investigations made recently by Dr. Laurence H. Snyder in connection with the transmission of certain physical characteristics. It is sometimes an important legal question, which the courts have to decide, as to the parentage of a child whose paternity is doubtful. Sometimes vast sums of money, as in a will contest, or vital property matters are involved. The late Dr. Abramis, of electronic fame, asserted that his delicate system of blood analysis could determine with accuracy any similarity or dissimilarity between parent and offspring. But Dr. Snyder has gone along a different entirely, as shown in the *Scientific American Monthly*. He has made researches into the color eyes of children and of parents, and the

results as shown in the following table are rather interesting:

"Table I. Determination of Parentage by means of eye color—

Eye Color of Known Children	Eye Color of One Parent Known to Be	Eye Color of Other Parent Must Be
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Brown	blue	brown
Brown	gray	brown
Gray	blue	gray or brown
Gray and brown	gray	brown
Gray and brown	blue	brown
Blue and brown	blue	brown
Blue and brown	gray	brown
Blue and gray	blue	gray or brown

(Blue-eyed parents always have blue-eyed children)

Another investigator found that the manner in which the hair on the back of the head forms itself in circles or whorls is an important factor in determining heredity. This factor is covered by the following table:

Direction of Known Children	Direction of One Parent Known to Be	Direction of Other Parent Must Be
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Clockwise	counter-clockwise	clockwise
Clockwise and counter-clockwise	counter-clockwise	clockwise

As such evidence accumulates, it becomes apparent that the time is not far distant when scientists will be able to determine the question of parentage."

THE DIETIST

Clo 2123 Beachwood Drive,
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(The Dietist will be glad to answer questions)

Have you a pet dietary theory? Or have you any theories at all? One suspects that many of you have been laboring under the impression that dieting is a foolish fad; that it is usually done to lose or gain in weight, as the case may be. Perhaps you may have been frightened by the conflicting opinions of dietists and the pages of statistics that deaden enthusiasm. The words in this column are going to appeal to you from another viewpoint—that of the spiritual life—since we know that a proper physical body is its first requisite, so far as control of the personality is concerned. The emotions and mind are often beclouded, strangely affected, and frequently dominated by physical irregularities of diet. A knowledge of the occult values of food is therefore of profound importance and is as much a part of the Path of Liberation as the spiritual food so necessary to our hearts and minds.

The dietist will recite each month a simple dietary "story"; one that will be practical; one that results

from long years of observation and application, extending as far back as 1901, when first a study and analysis of food was undertaken in a laboratory in Europe.

Friends are eager questioners, anxious to learn, but few of them realize what a necessary part diet plays in the occult life. They must, of themselves, *first* awaken enough personal interest in the subject, gain some knowledge, have some unusual experience by being cured or by severe suffering, then will realization be possible; they will then say: "I cannot assist in carrying on the work of the World Teacher if I am ill, or suffering, and so I must now begin to pay attention to what I eat."

This is the receptive state of mind when practical help in diet can be given such a person. Therefore, having studied, applied, and found certain rules of dietary importance effectual, it is the dietist's duty and privilege to tell you about them, in answer to these receptive minds that question.

Let us begin with the early morning food requirements:

What are you going to have for breakfast? I suppose you will answer: "Cereal, eggs, toast, fruit, and coffee"—the usual breakfast.

First of all, in criticizing this menu, let me say that it is well that there is no meat in it, for only those who abstain from meat can hope to become ideal channels for those refined energies necessary to vivify the body of one who desires to live the higher, spiritual life. But there are simpler things on the menu, about which we should know more, if the body is to be quite happy about their intake.

CEREALS

What kinds of cereals do you eat? Are they denatured like hominy, grits, white or finely grained ones? If so, they will do you little good. They have been too much "processed." The staple, life-giving elements have been mostly removed, while much starch remains. We have to be very careful about starch. Dr. Tilden says: "What difference does it make whether or not we are ill and die of a disease brought about by eating too much meat, or one caused by eating too much sugar and cereal starch?"

The best cereals are the coarser ones, like shredded wheat, oatmeal, roman meal, bran, and best of all, whole wheat grains. And, for the sake of your bodily health, do not put any sugar on them. It is not much of a sacrifice to make, when you consider that fermentation is a real danger. Fermentation is decaying food, and it cannot be digested properly. Its effects are as bad as when caused by alcohol. Sugar, when combined with *any* starchy food, causes it to ferment. Put some of it under the microscope and watch it. Then, if you are in a laboratory, mix it with some juices of the stomach and watch the microbes in the latter fight for their lives—literally fight for their little lives that nature provides and that rush out to digest the

cereal. They meet the oncoming destructive hordes of devouring lives in the fermenting juices of the combined starch and sugar. It is a wild field of battle and the fermenting hosts always win, especially with carbonic acid gas-bombs and the proper life-giving hosts retire defeated. The victorious hosts go on their way through the whole course of alimentation, and many other lives in the organs and juices meet and struggle with them as they continue to deposit their poisons; thus the body has been harmed, not benefited. It may be able to recover from these frequent onslaughts of fermentation, but in time it weakens, and chronic acidosis results, as well as permanently weakening the organs of digestion and elimination.

You may ask, "Does this take place when brown sugar, raw sugar, or honey is used? Yes, it does. It takes place whenever sugar in any form and starch are mixed together, and when fruit acids and starch are combined.

Dr. John Harvey Kellogg of the Battle Creek Sanitarium says: "The proper thing to do is to restrain the appetite for sugar. . . . The sugar eating habit may be acquired like the tobacco or alcohol habit. . . . Cane sugar has the great disadvantage that it is irritating as well as difficult of digestion . . . it is likely to produce severe irritation and may give rise to ulceration. The use of sugar is a common cause of gastric catarrh and hyperacidity. . . . When a person uses sugar freely he is *certain* to suffer from anemia, muscular weakness, and lack of tone. The date is more than a wholesome substitute for sugar; it is a whole food."

C. C. Froude, B. Sc., says: "Sugars serve the same purpose in the body as starches, producing heat and energy. Natural fruit and vegetable sugars are indispensable in the diet, but refined, white sugar, as we consume it today, is one of the nation's greatest curses! . . . Sugar is not only devoid of the life-giving cell salts and a destroyer of digestive power, but causes food fermentation with resulting carbonic acid gas and alcohol. Few soft cereals and mushes would be eaten if sugar were not added to stimulate the appetite and cause overeating."

Some physicians are also opposed to putting cream on cereals, principally because one is tempted to eat them rapidly without proper insalivation. But if eaten slowly and with proper mastication there is little harm.

You may say, "Cereals will not be at all interesting without cream and sweetening." If you feel this way, then you are eating more from satisfying a taste, than from a knowledge of what the body needs to keep it well. Your eating is emotional enjoyment, satisfying a desire of taste, rather than from the point of educating the physical elemental to enjoy what is right and necessary for health.

The point of view of the occultist is one of control—spiritual poise—not that of catering to desire. If the Master asked you to care for and properly

nourish a child that was consecrated to His service, would you cater to its *desires* and give it food that made it ill just because it cried for it—desired it to give it pleasure? The elemental of the physical body is His child, if your life is consecrated to His service, and it needs proper “bringing up.”

But, to return to our cereal: You may try mixing a few seedless raisins with it; they will help you to miss the sugar less.

Why do you take the cereal at all if you dislike the idea of no sugar? You can get much of the protein, or energy building elements, in bread and protein foods later in the day in other meals.

And why are you laboring under the impression that eggs are necessary to your breakfast? If your liver is not active, they are not a building food for you, in that case; if your liver is active, well and good, eat your eggs, but did you know that they should never be eaten with starchy cereals and toast, but with fruits and vegetables? The whites should seldom be eaten.

But remember that eggs contain a surplus of phosphorus and sulphur. These stimulate the nervous system—excite it. Eggs are poison to those of bilious temperament, and should not be given to young people at the age of adolescence. If they are taken, no meat substitute should be eaten the same day, otherwise the organs of assimilation and elimination will be overtaxed.

And as for drink for your breakfast, tea, coffee, and chocolate are injurious. They do not contain life-building elements, but stimulating elements; these react very unfavorably on the physical body.

“Alas,” you say, “you have taken away my whole breakfast!” Not quite; I have left the fruit, and we can add interesting items to that.

But first, remember that it is very harmful to combine the acids of fruit with cereal or bread—those acids should never, on any account, be mixed with starchy foods.

What, then, would you advise for breakfast? Many delicious foods, life-giving foods, body-building foods.

If you desire a cereal or “heavy” breakfast, eat also some yolks of eggs, cooked well, toast if desired, some sweet fruits such as dates and raisins, and milk or buttermilk or a coffee substitute. The beverage W.H.Y. is a fine coffee substitute made mainly from dates, raisins, figs, grains, nuts and soya bean; this bean does not contain starch. Cottage cheese is a meat substitute, being rich in body-building elements. If taken with a cereal or bread it should not be sweetened. The starchy elements of such a breakfast can be greatly varied. If a cereal breakfast is your preference, take some orange or grapefruit one hour before it.

A favorite breakfast with most dietists is composed largely of fruits, (no cereals), lettuce, plain or with sweet cream dressing if preferred, cottage cheese, and milk or buttermilk. The acidophilus buttermilk is very desirable, especially when sweetened

with milk-sugar. Oranges or grape fruit juices are the best fruits for this breakfast, though prunes and fruits in season are also recommended. A coffee substitute may be taken, or W.H.Y.

Canned fruits are not so desirable as they are somewhat denatured by cooking and contain sugar—generally the unhealthy white sugar. Many authorities on diet are convinced that people in general would be more healthy if sugar (a stimulant) were wholly eliminated from the dietary. If cooked fruits are used, let them be prepared without sugar, and served with cream if desired. Milk and cream can be combined with most foods.

If a little care and thought are given to the proper combination of foods, and the *will to do what is right* is persisted in, the meals will be found to be simple, clean, wholesome, and conducive to health and happiness.

The Christ who is within will then be glad to come out and “sup” with you.

CHILD WELFARE

Mary Alice Hudson,
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A few days ago I had dinner with a professor of psychology and the Dean of the School of Education in one of our largest Universities. They were both very enthusiastic about some recent experiments in mental suggestion with a young child. The experiments had not been especially new, it was the fact that they had worked with a two-year old girl that was interesting to them. Previously they had thought that four years was as young as a child could concentrate enough to retain a mental suggestion. The case they were talking about was unusual; I shall tell you a little about it.

A two year old girl, Betty, began waking up in the night, screaming as if frightened, and would often stay awake the rest of the night. The doctor said it might be caused by bad dreams—nightmares—and he even gave her opiates to make her sleep. The opiates not only did not make her sleep, but made her more wakeful. The family did all they knew how to do, and all they were advised to do, to quiet her, get her to sleep, and break her of this troublesome habit. But for two months she kept waking up every night without seemingly any ill effects physically.

At this time the family consulted the professor of psychology. He said the child had built a “fear pattern” and he advised mental suggestion, without much hope, however, that it would work, on account of the tender age of the subject. As a result of his advice the following takes place: When the mother puts Betty to bed in the evening, she sits by her bed and “tells her a story,” in a very low, monotonous voice; this is the story in part: “Betty is such a tired little girl that she is going right to sleep and will sleep all night long. She has her wooly dog (which might as well be a doll or any

loved object) with her and he will take care of Betty. Betty will have lovely dreams, beautiful dreams of all the things and people she loves. In the morning she will wake up, so rested that she will be a good girl all day. But now Betty is such a tired girl," etc.

The first night Betty slept all night and has awakened but once in the night since then, in six weeks! Suggestion did the work, and now she *asks* to be told the story about the "good girl." The mother is very careful not to tell her the same story at any other time than when she goes to bed for the night. Soon they expect to change the subject matter of this story, in order to see if she has really overcome her fear and no longer needs the suggestion.

I drank in every word these two men said, all the time thinking of many ways this idea could be used. I saw at once that not every mother could get the results with her child, nor should every mother try this experiment; because she herself might have "fear patterns," she might be extremely nervous, impatient, cross. But where a mother has the poise, the patience, the love, and the will to try, I began to realize the beautiful thoughts she might build into her child's subconscious mind.

I have long believed that thought is the most powerful force in the Universe, so have felt our thoughts must influence all with whom we are thrown in touch, especially young children. Psychiatrists hold the same belief! If our thoughts are clear and settled, if we think constructive thoughts, we can help children to build constructive thoughts for themselves; but mental suggestion should be quicker in helping them to build "mental patterns" of the true, the beautiful, and the good.

Now they can be told of God's plan for us, of the great law of action and reaction, of the Advent of the World Teacher. Do not be incredulous about these subjects, it is only the physical brain that is young, and we want to build these ideas into the great subconscious reservoir, where they will be the patterns for a child's entire life.

(Those who are interested in this important subject will do well to read *Suggestion and Auto-suggestion*, by Charles Baudouin. He was for many years associated with Dr. Coue at Nancy, France, and he gives one full directions how to suggestionize children as well as adults. Ed.)

RELIGION

AN ORIENTAL LOOKS AT MISSIONS

JOHN JESUDASON CORNELIUS

(John Jesudason Cornelius is a distinguished scholar, India born, holding degrees from four American universities, at present Prof. of Philosophy at the University of Lucknow, and a fourth generation Christian.

We reprint his interesting views on the missionary question for they are well expressed and to the point. There are few who know the true situation in India who will not agree with him. Madame Blavatsky was the first to expose similar conditions to the West, and Prof. Cornelius confirms her contentions. Ed.)

Rightly or wrongly, the East has come to think of Christianity as part of the political game of the West. In religion it talks of "going about doing good;" in politics this takes the form of "ruling others for their good."

Let us look at China through eastern eyes. Foreign governments have frequently followed the path which the missionary had blazed. Where the missionary finds his field of activity, there the Chinese finds—not infrequently—the fixed bayonets of a foreign power.

The killing of a missionary, whether it be due to his own indiscretion, to the anti-foreign fury of some Chinese zealot, or to some other cause, has often been used by his government as an occasion for making demands for concessions from the Chinese Government. Many examples might be cited. The Boxer war was an evidence that the Chinese were weary of such frequent interference. And what was the result? The Chinese Government had to pay an indemnity of \$320,000,000; besides this she had also to yield the important right to tariff autonomy. Similarly she lost most of her valuable seaports. Thus was aroused the patriotic feeling to rid China of the missionary.

The feeling in India is not very different; it is the common belief that the Bible comes first and then the gunpowder. Wherever the Christians go, says the Hindu, they somehow manage to meddle with the political rights of the people. Before the Christians went to Africa the Africans had lands but no Bibles; now they have Bibles but no lands. In Kenya, for instance, the poor helpless natives are being driven out of all their desirable and fertile lands. . . .

To be more specific, let us take the case of an American missionary in India. Having signed the declaration, he is to consider himself the guest of the British Government. His schools are inspected by the Government agent; he frequently receives Government aid for the maintenance of the mission. In return, and in accordance with his declaration, he holds himself responsible for the behavior of the pupils and of the teachers in the schools of which he is in charge. He is expected, of course, to be careful to do or say nothing which would render the working of the British Government in India more difficult. . . .

The missionaries have not only despised our literature but have also condemned our music and art, because they are connected with "heathen" religions. Their intolerance of everything which in any way savored of heathenism has been so great that, in India for instance, they have not allowed

their converts to retain their Hindu names. This explains how it happens that some Indians have such names as the author's Joseph Gabriel, Henry Seneca falls, etc.

The anti-Christian movement in China similarly accuses Christianity of being a westernizing force. The mission school are accused of having grossly neglected to emphasize Chinese culture and literature. As a rule, graduates of mission schools are woefully lacking in a knowledge of Chinese literature and in an ability to speak correct Chinese. Let us suppose that the children of some schools in New Jersey were taught Confucianism at the best code of morals; the geography, not of New Jersey and United States, but of Manchuria, Peking, etc.; the history, not of the United States, but of the Chinese Dynasties; let us suppose that they were taught a little English but much of Chinese; and that the whole system of education was based not on the American philosophy of education but on the Chinese. Would you say that these schools were training the young to take their places as intelligent citizens of the American republic?

The political and commercial penetration of the West has engendered a new spirit in the East. The rising tide of nationalism is not a desire to be aggressive but a longing to be free to determine its own destiny and to live within its own boundary.

The writer hopes that with a better understanding of what has happened in the past, East and West can co-operate more efficiently in the future for the service of humanity.

Along with the political imperialism of the West, the religious imperialism of Christianity has added much to arouse the spirit of hostility in the East. The religious hospitality of the Orient is due to the recognition that while there is only one God, there are many approaches to Him. The Hindu would say that just as the many rivers which swell by raindrops empty themselves into one mighty ocean, so also the devotees of all religions enriched by their various religious experiences, find their way to the bosom of the One Infinite Being. But a Christian does not seem to look at it that way, and the attempt of the missionary appears to be to make Christianity the Nordic among all religions.

Notice the striking Christian modesty in the hymn composed by a bishop!

The heathen in his blindness
Bows down to wood and stone.
Shall we, whose souls are lighted
With wisdom from on high,
Shall we to men benighted
The lamp of day deny?

In order to establish the superiority of Christianity the missionaries had to write volumes on the differences between religions. No one will question the fact that all missionary literature is for definite ends. The object of such writers has been to show the superiority of Christianity by giving it a back-

ground of the horrors of the "heathen" religions, to arouse an interest in the missionary enterprise by portraying the "unspeakable" immorality and evils of non-Christian societies, and finally to make the reader an enthusiastic supporter for the enterprise, financially and otherwise.

Imagine for a moment what a picture India would have of America if most of what she knew of America were from the writings of workers in the slums, of the anti-saloonists, of the crime investigators, of the red-light-district workers, and of other such good people! If such literature flooded India for a quarter of a century it would be as impossible for an American in India to convince the people brought up on such literature that Americans do not marry only to divorce, that killing one another is not the pastime of Americans, as it is for an Indian in America to convince those brought up on missionary literature that girl babies are not thrown into the Ganges, that the people of India are not savages, that social evils are not the monopoly of the East.

How can such missionary literature fail to produce ill-feeling? If one can see to what an alarming extent the missionary literature is responsible for the deplorable one-sided information—and that the worst side—which the West possesses and to what an extent this literature is responsible for its superiority complex, in that alone one would find enough justification for the revolt of the East against the whole missionary enterprise!

The Hindus once thought of America as the land of Christian idealism and of opportunity; now they think of it as the land which insults the Hindus, excludes the Asiatics, and lynchés the Negro. Now that the social evils of the West are being exposed in the Orient, the East is losing confidence in the religion of the West. How can an anti-Christian attitude be prevented if the western Christians, in the face of such facts, claim exclusive superiority? The excellence of the life lived by the devotee of a religion is the best vindication of its superiority. Judged by this standard Christianity appears to the East as a failure. "But," says the missionary, "it has not yet been tried." "If it has not been tried in the West during its history of nearly 2000 years," the anti-Christian Orientals asks, "then why try it on us?"

The East has seen itself misrepresented, has seen how the darkest side of eastern life is presented and how money is raised by appeal to pity and condescension. With the awakening of national pride the eastern peoples naturally revolt against an organized religion which for the sake of money to propagate itself so humiliates them in the eyes of others. Such methods have not helped the West and East to mutual respect. Only an interpretation of the higher idealism of both countries will bring about good will.

It is gratifying to see changes now taking place in the policy of foreign missions. The missionary

press is beginning to put forth more sensible literature. The new policy promises a brighter future of appreciation and co-operation between East and West.

The anti-Christian movement is a call to Christianity to disentangle itself from all political complications, to substitute disinterested service for proselytizing as its motive, to seek to supplement and not to supplant, to be domestic and not foreign, to be concerned more with life and less with dogma. To the extent that one sees its significance and strives to meet it, to that extent one will be able to perceive the dawn of a brighter day.

The fundamental object of all religion is the same; the promotion of love, peace, good living, and the general welfare of all human beings. "Instead of hating and killing each other because of differences in faiths," says the East, "let us join hands to destroy vice and to promote virtue throughout the world." But such loyal co-operation in human service is not possible so long as there is religion in imperialism and imperialism in religion.

Condensed from *Harper's* by the Reader's Digest.

WORLD MEDITATION UNION

In the August *Server* we published an appeal from Max Wardall (then in London), chief Brother of the Theosophical Order of Service, for help in the World Peace Movement through thought and meditation by all who desire war to cease. We have later received an additional appeal with more details from B. Poushkine, 83, King Henry's Road London, England, Secretary of the World Meditation Union League of Prayer for Peace. The appeal is as follows:

WORLD MEDITATION

Imagine the following picture: The sun is riding high up in the heavens. With it the hour of noon rolls silently round the world, and as it advances from East to West, it hushes all the noise and tumult of our planet. The world is still. Thoughts of Peace and Brotherhood rise from the people's minds and, accompanied by angelic hosts, travel in powerful waves round the world, saturating it with their influence.

This picture is not new. The men who inaugurated the two minutes silence on Armistice Day must have had something of this kind before their mind, as well as the people in Washington, U.S.A., where throughout the war sirens were blown and church bells rung at noon every day to call to silent prayer for that united spirit of mankind which knows no division of nation or faith, but is free and full of the joy of fellowship.

The need for thoughts of peace and good-will has not diminished since actual warfare stopped, for war shall not cease as long as men think war and will war in their hearts. Therefore,

A DAILY WORLD-THOUGHT OF PEACE is, today, what is most needed for the welfare of the world.

WORLD-MEDITATION ON PEACE, which should take place daily at noon for two minutes, using the following words:

"O Hidden Life of God, outside which nothing can exist; help us to see Thee in the face of our enemies and to love Thee in them. So shall Thy Peace spread over our world and Thy Will shall at last be done on earth as it is done in heaven," or any other words expressing the same idea.

WHAT HAS BEEN DONE SO FAR IN AMERICA

This call for a world-prayer has gone to: Forty countries through the Women's International League for Peace. Twenty countries through the Theosophical Order of Service. Five hundred ministers of the Massachusetts Federation of Churches. Five hundred lepers are using it in Kosatsu in Japan. Many Federations of Churches and many public men and women in America are interested in this idea. Ten thousand people are practicing this meditation for peace daily and meet weekly to discuss the work.

IN ENGLAND:

The Archbishop of Canterbury and the Dean of Chester have promised to support this movement.

Dr. Annie Besant, President of the Theosophical Society, has brought this suggestion forward at the Annual Convention of the Theosophical Society in June, 1927.

WHAT HAS TO BE DONE FURTHER

Form in all parts of the country nuclei of people willing to work for this object. Get into touch with influential people, such as high church officials, leading ministers of all denominations, senators, writers, journalists, etc. Get into touch with all peace and humanitarian movements, with the League of Nations Union, the Fellowship of Reconciliation, the Friends, the Salvation Army, etc. Get Headmasters and Mistresses in all kinds of schools to introduce that silent prayer at noon. The rising generation is going to make either war or peace during the next 50-60 years, so that it is most important that thoughts of brotherhood should form part of their psychology from childhood. Get cinema managers to film short suggestions concerning this work. Get as many business offices as possible to stop their work at noon for two minutes for this meditation. Get petitions signed to the Government asking to have the traffic stopped every day for two minutes at noon for the same purpose, as it is done on Armistice Day. Have fortnightly meetings of local workers and sympathizers and yearly meetings of all the organizations and people taking part in this work. *Please help us!*

FADING FUNDAMENTALISM

The Christian Century of June 16 contains the following: "Nineteen Twenty-Seven will be remembered by several American denominations as a year of peaceful conventions. Racked by an eight-year attack of belligerent fundamentalists, these church bodies will look back with relief to this year as the time when the noise of the *foray* died away, and it became possible to concentrate full strength upon the real objectives of the church. For some years now it has been apparent that the *passion of conflict* has been cooling. Now the fighting seems to be over."

"Since the close of the World War, the Presbyterians, Baptists, and the Disciples, and a number of smaller bodies, have been forced to stumble along from year to year, distracted by internal discord, and wondering what would be left of the denominations after another convention. This state of affairs has come to be known by the press and the public as a struggle between fundamentalists and modernists. It is only a few years since fundamentalists seemed to be gaining complete control of the Presbyterian church."

(At that time, the Presbytery of Philadelphia was their general headquarters, William Jennings Bryan their lay leader, Dr. Clarence E. Macartney was elected moderator at Grand Rapids, Michigan, and the "five fundamentals" were forced through at Indianapolis.)

The writer in *The Christian Century* continues: "These churches, as churches, were simply tired of fighting over the theological questions which the fundamentalists raised. They have not solved the problems involved in the controversy; they may never solve all of them. But they do not want to fight about them any more."

"Here is an event worth remembering. With the end of the fundamentalist controversy in sight, the national convention of great Christian communion find themselves swept away from obsession with a sterile controversy, by the promise of a new adventure in the eternal quest of man for the Eternal."

DONATIONS TO HEADQUARTERS FUND

June and July, 1927

Wile, Mrs. Frances	\$45.00
V. H. M.	4.00
McCullough, Mary	1.00
Finch, Clara	.50
Fairlie, Mrs. Margaret	2.00
Thompson, Patience O'H.	2.00
Zimmerman, Mrs. Rue	3.00
Goff, Miss Cecily	10.00
Brinkley, Mrs. Anna M.	5.00
Detroit, Michigan Group	23.00
Boyd, Alice	2.50
Crowther, Russell F.	5.00
Fawcett, Alice A.	1.00
Total	\$104.00

DONATIONS TO GENERAL FUND

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M. F.	10.00
Stewart, Eugenie	1.40
Sale of Furniture, Eastern Division	27.50
Casselberry, Mrs. Ethel L.	400.00
Button, Horace	1.00
St. Louis Group	1.00
Dorsett, Christine A. M.	.40
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Morris, Mr. George H.	3.00
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Pearse, Mrs. Ada	2.00
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McCauley, Miss M. M.	5.00
Wedemeyer, Marie C.	3.00
V. M. H.	2.00
Weimer, Mrs. Edna Rogers	7.00
Reno, Nevada Group	50.00
Salter, Mr. Arthur	10.00
Scott, Mrs. Mona Dugas	.50
Hollywood Member	1.00
Carey, Mr. John D.	13.00
Medford Star Group	3.00
Carlson, Hedda	5.00
Bates, Leota A.	1.00
Pfeiffer, Stella M.	3.50
McNutt, M. O.	5.00
Ingelman, Dr. and Mrs. John A.	150.00
Conner, Mrs. George B.	3.00
Long, Mae Van Norman	7.00
Taylor, Josephine S.	3.00
Frey, Mr. J. W.	2.50
Roberston, Mrs. Betty Stoner	25.00
Total	\$ 846.20

DONATIONS TO BLUE BAG

Hill, Mrs. Cassie S.	\$ 3.70
Mahurin, Mrs. M. S.	1.50
Total	\$ 5.20

DONATIONS TO ANANDA FUND			
Wile, Mrs. Frances, and daughters	\$	5.00	Brooklyn Star Group
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V. M. H.		1.00	Arnaud, John, Raymonde, Anna and Simone
Temple, Mrs. Martha		5.00	Pedersen, Rosalie E.
Stewart, Josephine C.		2.00	Dailey, Dr. Lillian B.
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van Siclen, Mrs. Grace		.60	MacKenzie, Flavia B.
Love, Rev. G. Albert		.50	Leighton, Ruth
Schicktanz, Winona		2.00	Rosner, Mrs. Dora
Reed, Miss Margaret		2.00	McFarlane, Mary W.
Banning, Miss Berenice		2.00	Folden, Ludwig
Hils, John		3.00	Young, Jacob W.
Greenman, Esther		1.00	Quier, Mary Inez
Butler, M. E.		1.00	de la Hoz, Mr. Enrique
A Friend		5.00	Walter, Hugh G.
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Spokane Group		1.50	Eckert, C. E.
New York Group		4.00	Finch, Mrs. Rebecca L.
Hawley, Adelaide L.		5.00	Green, Chester and Alice
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Chicago Group		10.00	Long Beach Group
Bailey, Wm. W. and Katherine P.		5.00	Schrader, Mrs. M. C.
Manila Group		2.75	Omaha Group
Reid, C. Myrtle		1.50	Love, Rev. G. Albert
Hahn, Sallie B.		3.00	Schicktanz, Winona
Total	\$	86.85	Berkeley Group
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Shepherd, Mrs. Ruth M.	\$	10.00	Weimer, Edna Rogers
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Phelps, Grace E.		1.50	Jonasen, Mr. and Mrs. A.
Fresno Group		40.00	Ivarson, Mrs. Mary
Gracey, Mrs. Irene		.80	Phillips, Mrs. Hettis S.
"Calmandia"		12.00	Rarey, Sadie
Kimball, Miss Maud Otis		7.50	Banning, Miss Berenice
Hubbard, Etta Ross		10.00	Reed, Miss Margaret
Clarke, Henrietta J.		10.00	Moore, Orline Barnett
Randolph, Mrs. Margaret		5.00	Sjoberg, Sigurd R.
Boston Group		25.00	Emery, Ruth A.
Clark, Mrs. Marguerite		2.50	Anger, Gustavus
Ingelman, Dr. and Mrs.		20.00	G. H. O.
Burgess, Mrs. Dolly Dean		5.00	Wilson, Pearl E.
Thomas, A. E. and M. C.		1.58	Sandford, Martha L.
Osborn, Walter X.		3.00	Passialio, Constantine and Helen
Four Lacey children and John Bainsford		2.45	Talano, Marie H.
Whitman, Amelia S.		2.00	Hils, John
Brodie, Mary Ellen		100.00	Baker, Miss Nellie
Martinez, Mrs. E. C. and Dorothy		5.00	Alcyone Group, 3 members, Springfield, Mass.
Thompson, Harry B.		10.00	Adams, Mrs. Ellie, A.
Lang, Helen W.		10.00	Columbus, Ohio, Group....
Vyasa Group		25.00	Thomson, Hugh
English, Emily		3.00	Gerard, Frank and Ellen
Alcyone Group Carnival, Los Angeles		213.00	Campbell, Mrs. H. Kay
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V. M. H.		10.00	Koeplinger, Miss Kate
Astoria Group		10.00	Reif, Miss Anges
McQueen, Miss Annie		1.00	Murphy, Mrs. Vivian
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Crosenberg, Mrs. Ethel		1.25	de Pomares, Juan P., Jr.

de Pomares, Mrs. Ursula S.	10.00	Barry, Mrs. U. S.	100.00
Carter, Henry	10.00	A Star Member	10.00
Richmond Group	35.25	George, Miss L. E.	1.00
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Cardey, Mrs. Mae J.	2.00	Louisville Group	10.00
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Lödseen-Grevinck, John	10.00	Detroit Group	136.56
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Brewer, Harriet L.	2.00	Lake, Otilda M.	10.00
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Duluth Group	100.00	Pickett, George	2.53
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Favarro, Anna	5.00	Minneapolis Group	10.00
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ORDER OF THE STAR

J. KRISHNAMURTI

Head of the Order

THE HERALD OF THE STAR is the official organ of the Order, and is obtainable through the officers of the Order in the various countries of the world.

It was in the year 1909 that the President of the Theosophical Society, Dr. Annie Besant, first gave out to the world the news of the near coming of the World-Teacher; and two years later the Order of the Star in the East was founded in Benares, India, with the threefold object: To spread the message of the Coming; To gather together, in every land, a body of men and women who would be ready to welcome the Teacher and to serve Him when He came; to carry on His work when He has gone.

The Order was founded on January 11, 1911. Since its foundation its objects have been proclaimed in every country on the globe, and the Order has now forty-five national sections and many thousands of members.

That so large a body of people—separated by every distinction of race and creed and class—should have been drawn together for a common spiritual purpose is indeed a striking fact. That the bond of union should have been the common expectation of a future event is a unique phenomenon for which history can afford no parallel on a similar scale.

For some time past there has been growing, in many widely different parts of the world, a belief that the time is near at hand for the coming of a great Spiritual Teacher. The conviction is spreading that mankind, as on other occasions in the past, has reached the end of a definite period in its cyclic history, and that a new cycle is about to open, destined to bring with it a general re-organization of human life, and, as is usual at these critical points, a fresh influx of spiritual force for the shaping of the new era. And with this opening of a new chapter in human life many have been expecting the appearance among men of a mighty Spiritual Personality.

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